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ABSTRACT

This first volume in a bicultural educational series designed and produced especially for use in the Aberdeen (South Dakota) area schools has educational import for children and teachers everywhere who have an interest in the art and culture of the Western Sioux Tribe. This visual and verbal approach to art appreciation emphasizes the function of lines. Lines can be used to share thoughts with others: lines make letters, letters make words, words represent thoughts, and lines make images and pictographic symbols of thoughts. More than 250 pictographic symbols used by the Lakota Indians are illustrated and accompanied by historic accounts of how they were used as hide paintings for robes, tipi liners, shields, and warrior's shirts. The adoption of various media as their civilization changed as a result of its contact with white society is described. Today many kinds of art can be produced through the use of many kinds of materials, but the purpose of the art remains the same as it was for the ancient Lakota: to make our homes and our lives beautiful. (NEC)

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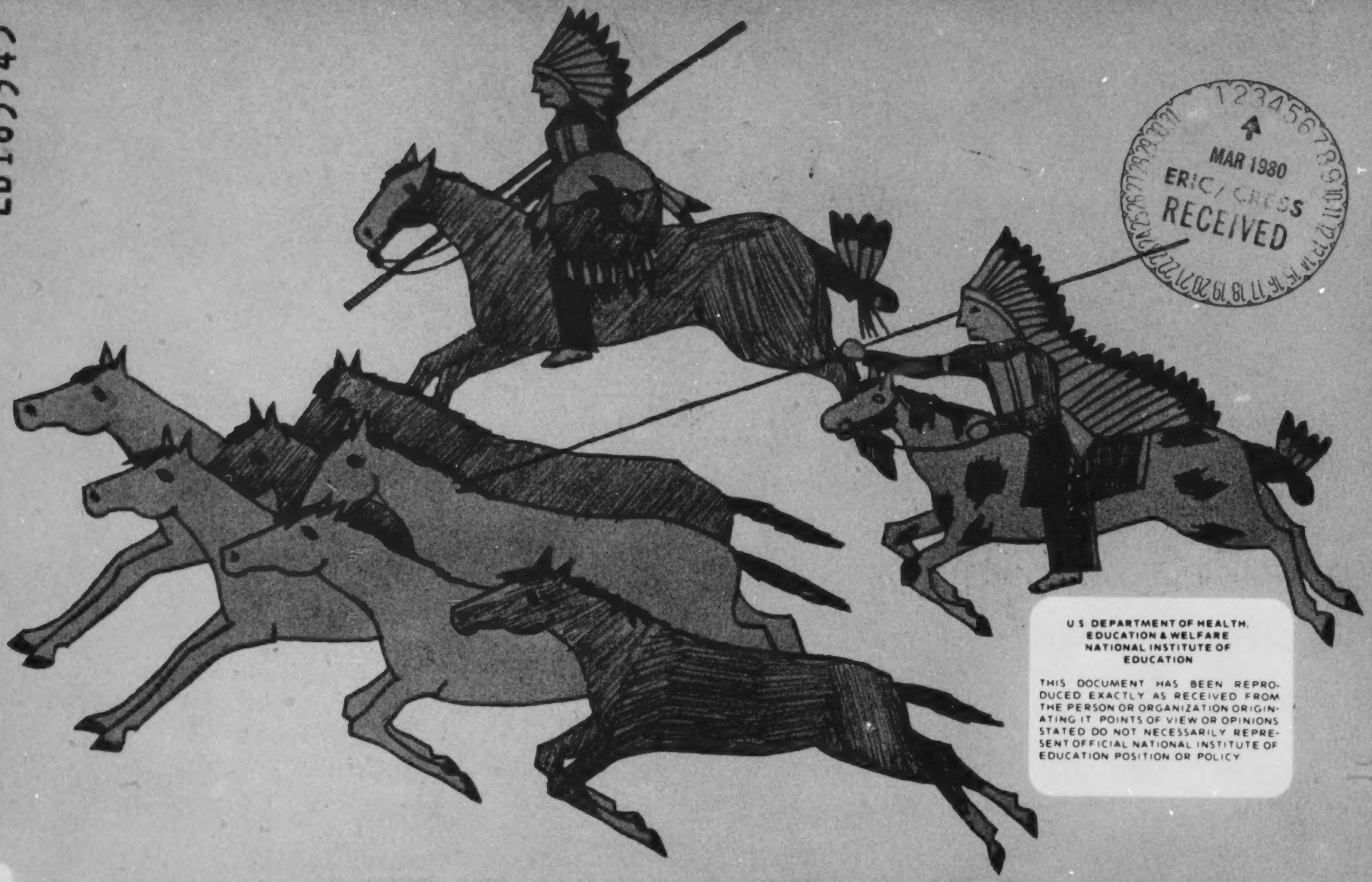

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AN INTRODUCTION TO ART

SERIES NUMBER ONE – ART & INDIAN CHILDREN OF THE DAKOTAS

Developed and Produced by the Cultural Arts Curriculum Development Center, Manderson, South Dakota, a field office of The United States Department of the Interior Bureau of Indian Affairs, Aberdeen Area Office, Aberdeen, South Dakota.

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1973

AN INTRODUCTION TO ART

SERIES NUMBER ONE – ART & INDIAN CHILDREN OF THE DAKOTAS

Art And Indian Children Of The Dakotas, An Introduction To Art, Series One is part one of a bicultural educational series designed and produced especially for use in Aberdeen Area Schools with predominently western Sioux populations. The series does, however, have educational import for children and teachers everywhere who have an interest in the art and culture of the western Sioux.

Arthur Amiotte - Writer, Co-ordinator
Education Specialist Cultural Arts Curriculum

Vic Runnels - Graphic Arts
Graphics Designer, Illustrator

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BILINGUAL EDUCATION PROJECT
LONEMAN DAY SCHOOL
OGLALA, SOUTH DAKOTA 57764

73.

INTRODUCTION

When we study art we use a special language. There are many words we use to learn about art. When we learn these words we can learn more about the meaning of art.

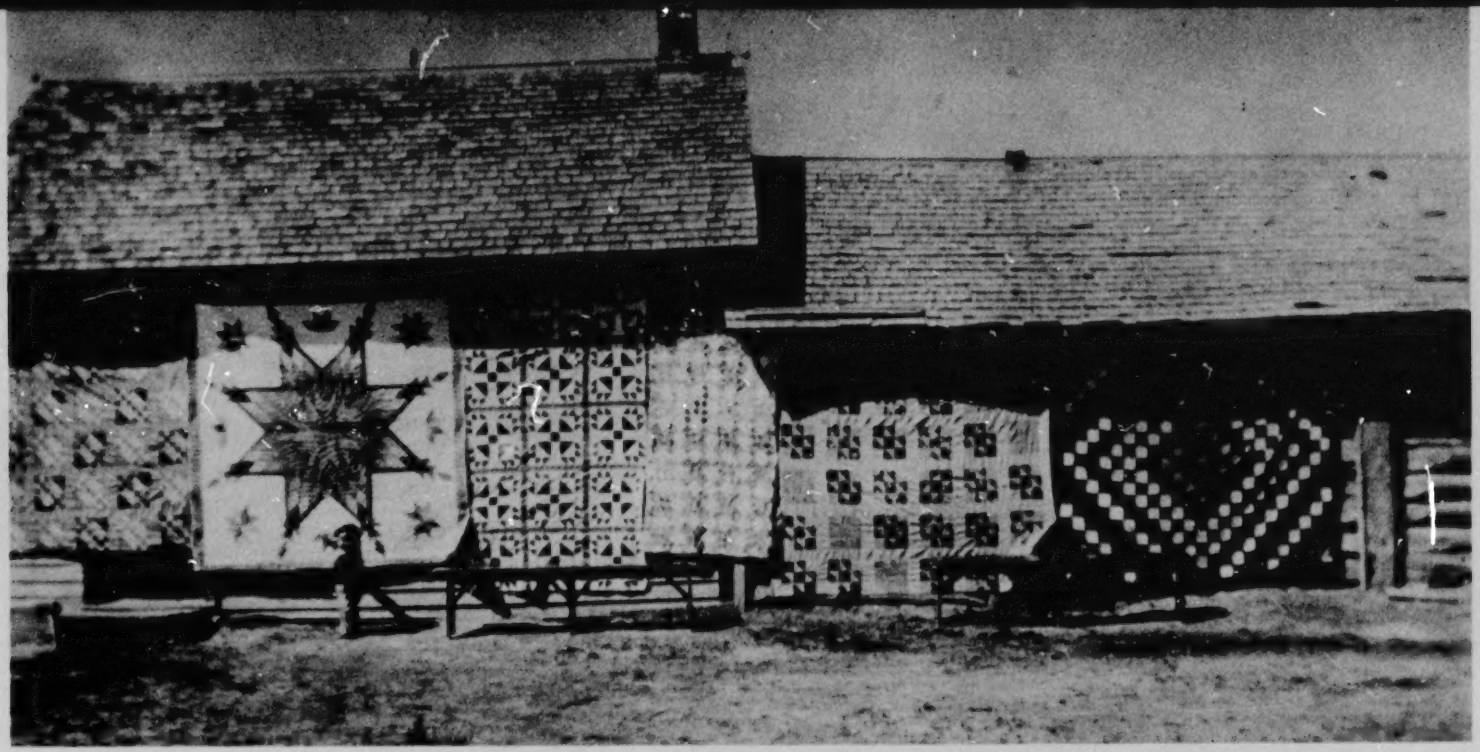
The more we learn about the meaning of art the more we can understand and see how art makes our lives beautiful.

Another way we learn art is by making it. Almost everyone feels good when they make something all by themselves. Almost every one feels good when they learn something new. We do these things when we learn about art.

Pg4-blank

One of the really important words to know about art is APPRECIATE. To appreciate is to like something because of the way it makes us feel when we know it. Most of us know what PRETTY means. Things that are pretty are good to look at. We appreciate these things.

There are many other words that are almost like the word pretty. The word BEAUTIFUL is another way to say pretty. When we say something is beautiful we mean it is very, very good to see. Beautiful means better than pretty.



There are many other words to tell about the things we see, touch, smell and hear. We will learn more of these words. We will lea rn about many things the Lakota people have made.

Our people have always appreciated beautiful things. Because they have always appreciated beautiful things they have always made many kinds of artwork.

This book is about words and the language of art. This book is also about the changing art of our people.

Read the book very slowly. Try to remember everything you read on one page before you read the next page.

WHAT IS A LINE?

A line is a path traced by a moving point.

POINT?

1 Place your finger on the point.
2 Move your finger all over this page.

This is a point.

3 Did you make lines?

HUH AH,

You did not make lines. You did make paths of movement. A line is a mark. You need to make a mark. The mark needs to be lighter or darker than the paper.

All the words on this page are made of little lines. You can see them because they are darker than this paper.

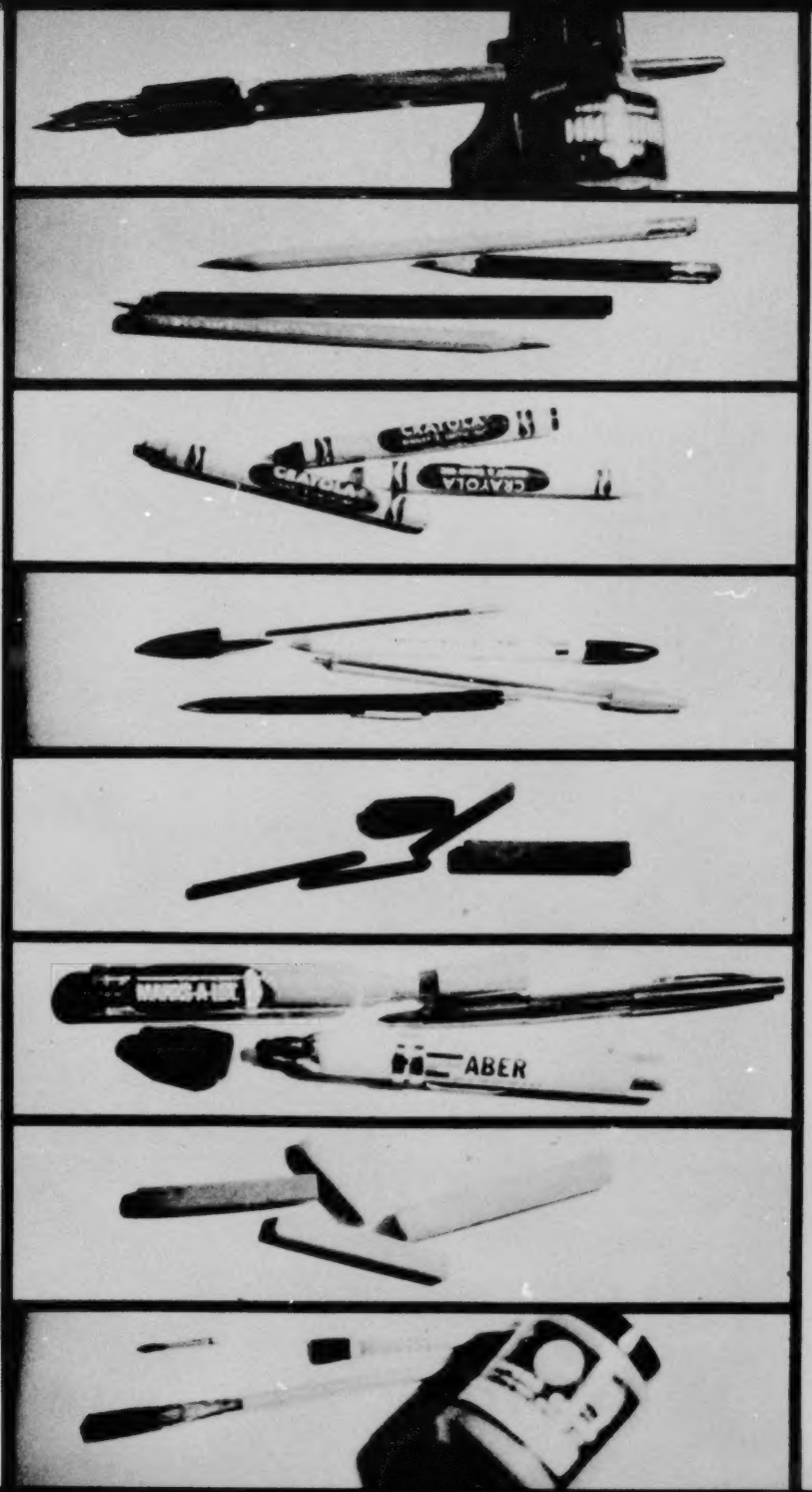
Any of these tools can be used to make marks. Can you think of others?

Another name for these tools is:

MEDIA

Just one of them by itself is a:

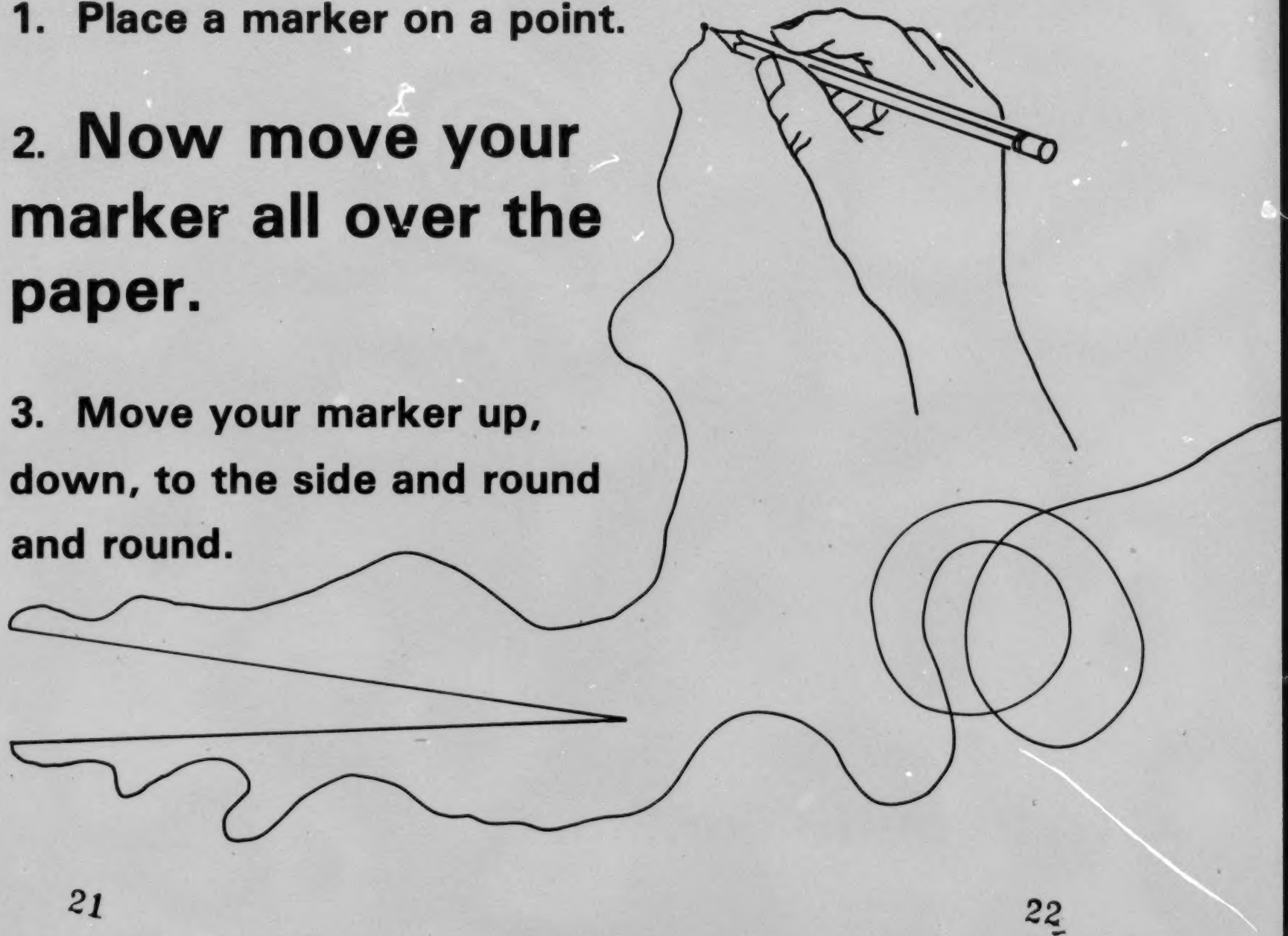
MEDIUM

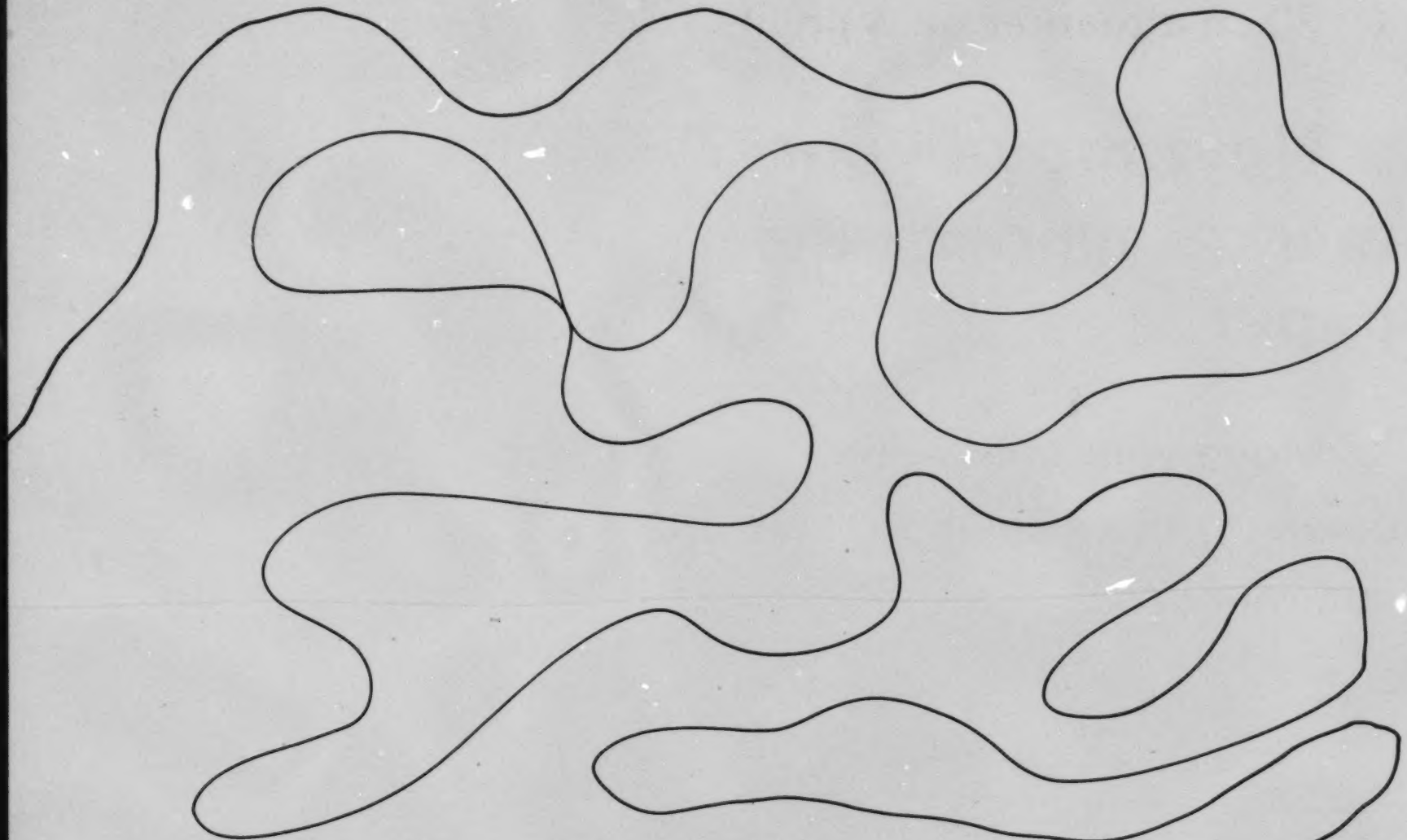


1. Place a marker on a point.

2. **Now move your marker all over the paper.**

3. Move your marker up, down, to the side and round and round.

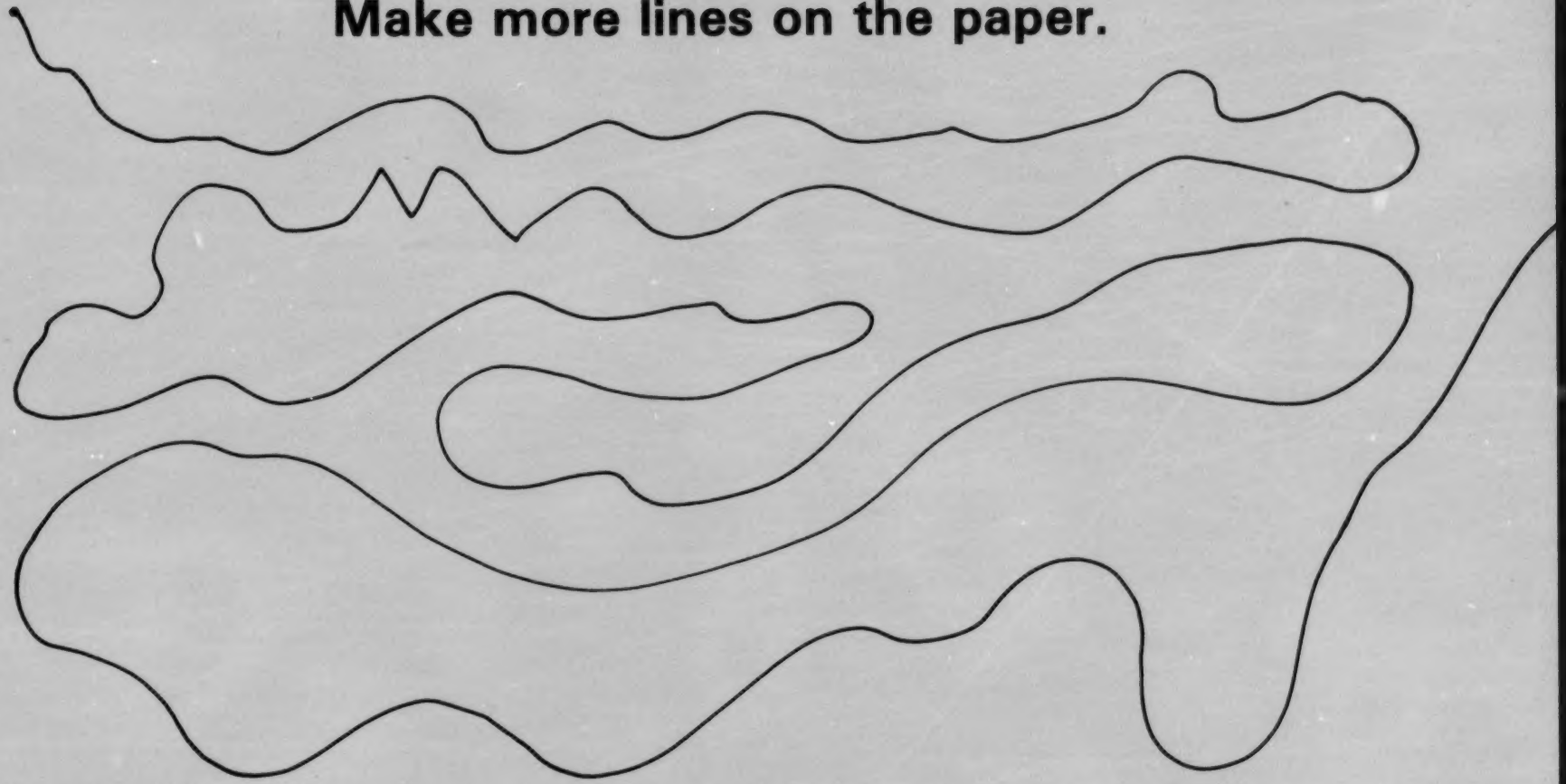




4. **Did you make lines?**

YES!

Make more lines on the paper.



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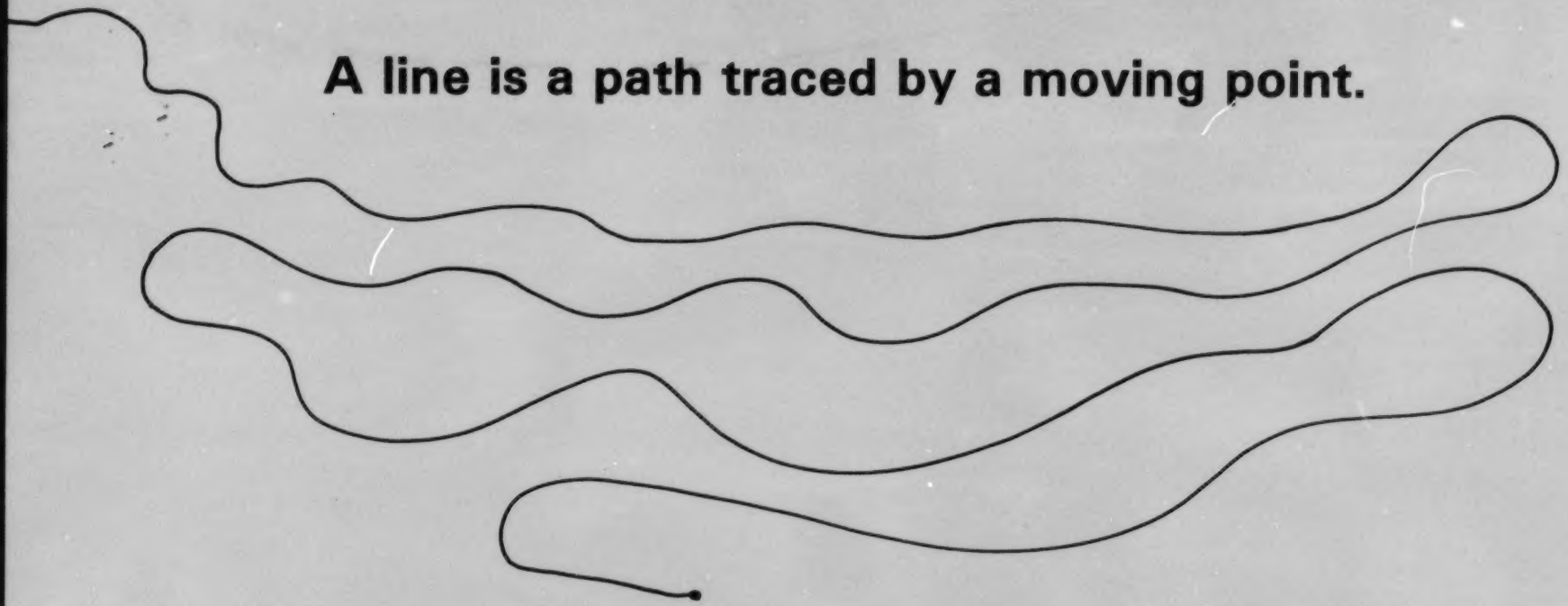
WHAT IS A LINE?

A line is a path traced by a moving point.

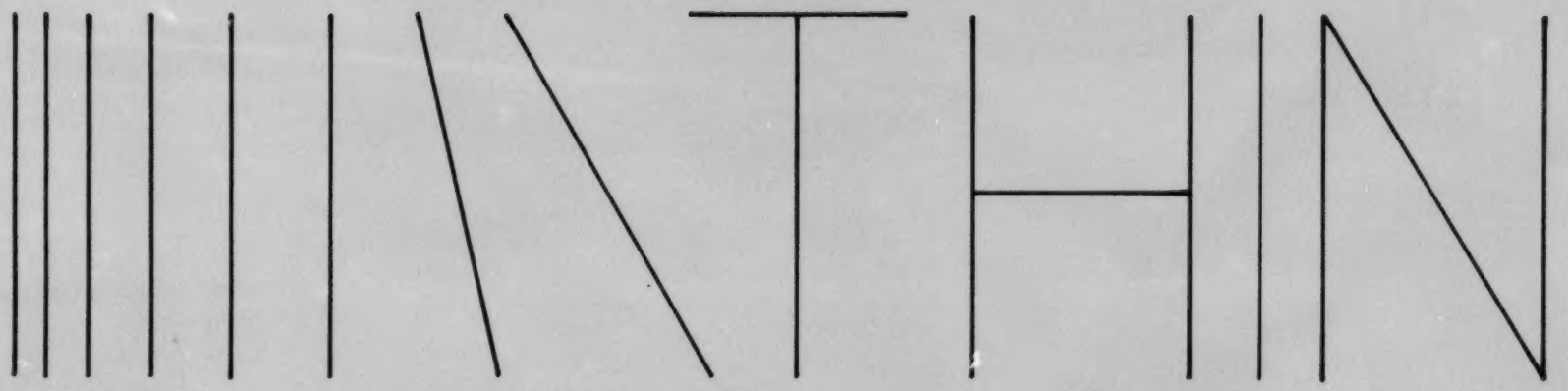


DID YOU KNOW

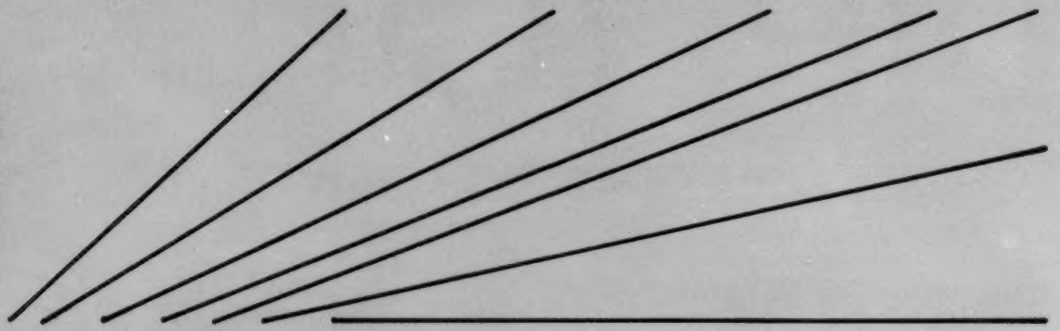
Lines can be thick or lines can be thin.

THICKIII

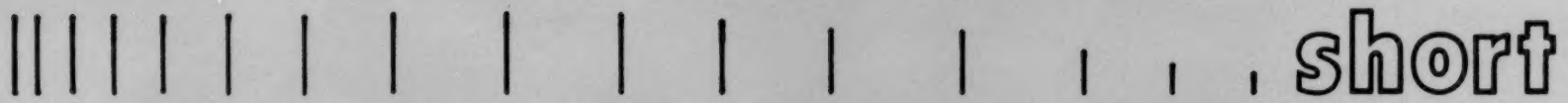
or



LINES CAN BE LONG OR LINES CAN BE SHORT

LONG 

or



LINES CAN BE LIGHT OR LINES CAN BE DARK

LIGHT

or

DARK

LINES CAN BE STRAIGHT

LINES CAN BE MEASURED

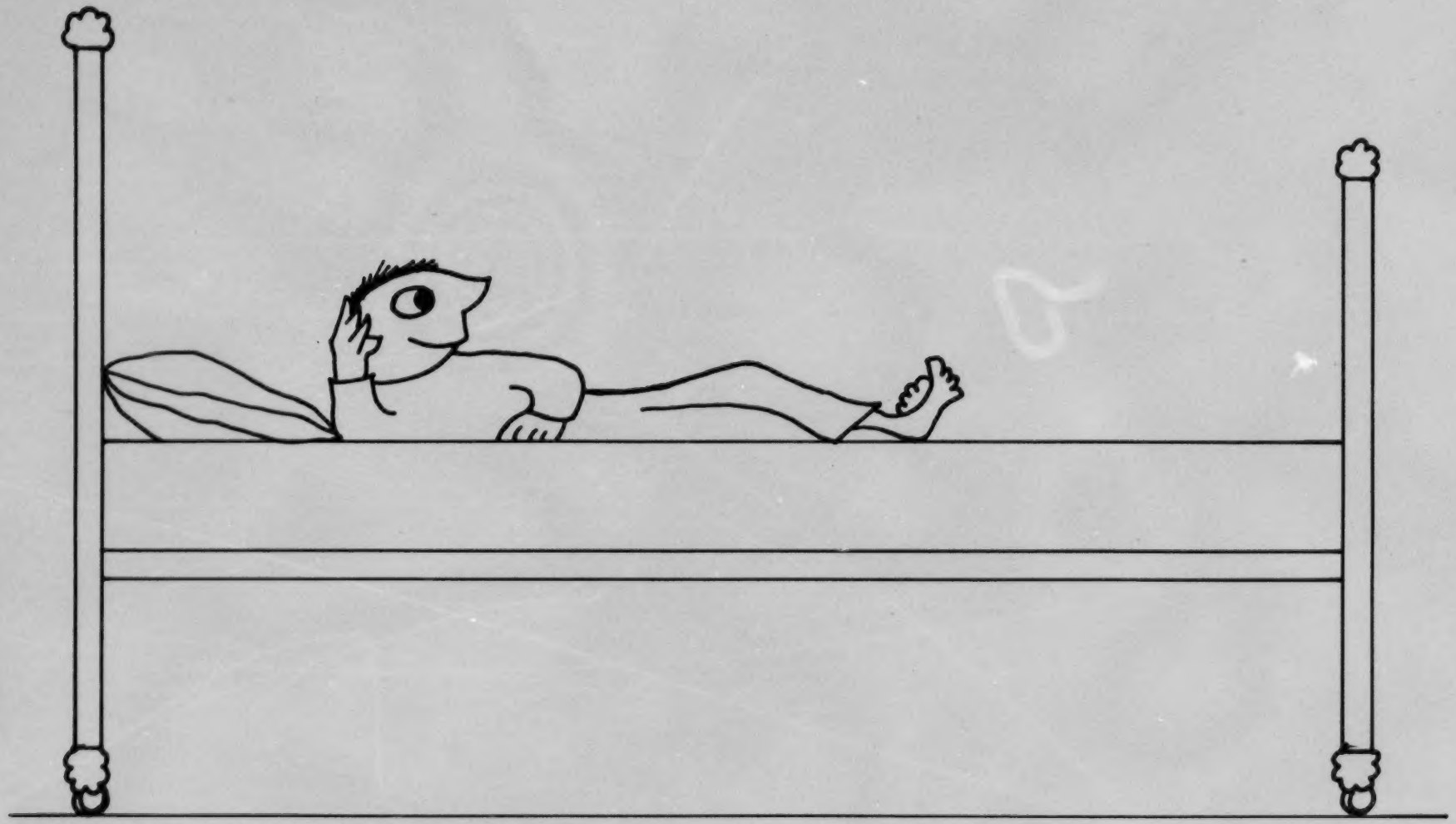
LINES CAN BE CURVED

LINES CAN BE ANGULAR

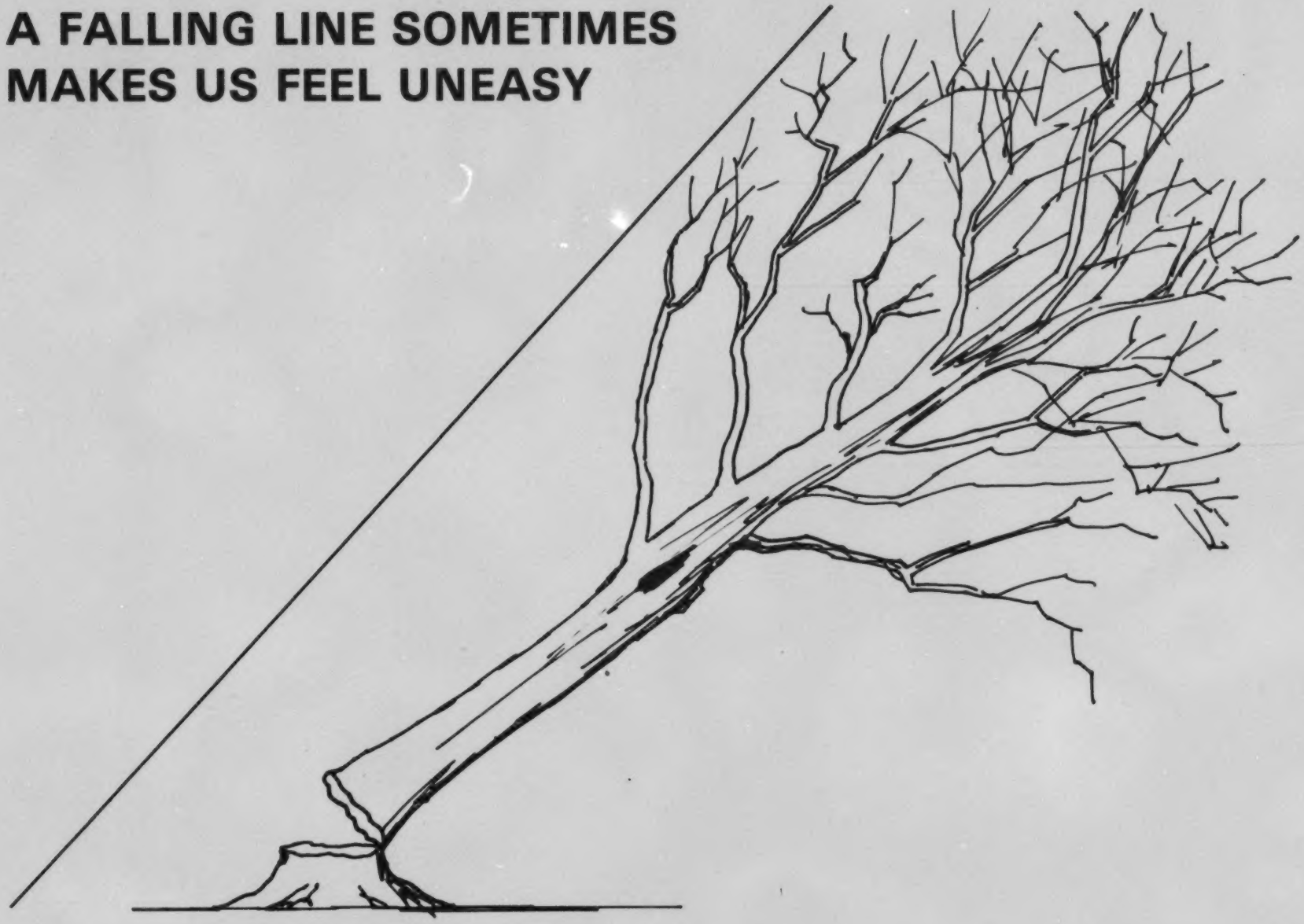
LINES CAN BE CONTINUOUS

LINES CAN BE BROKEN

A LINE ON ITS SIDE CAN SEEM RESTFUL



A FALLING LINE SOMETIMES MAKES US FEEL UNEASY



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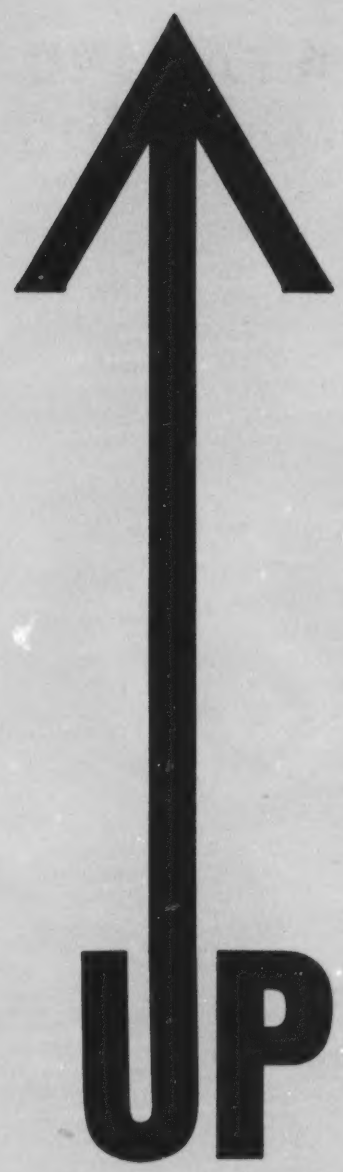
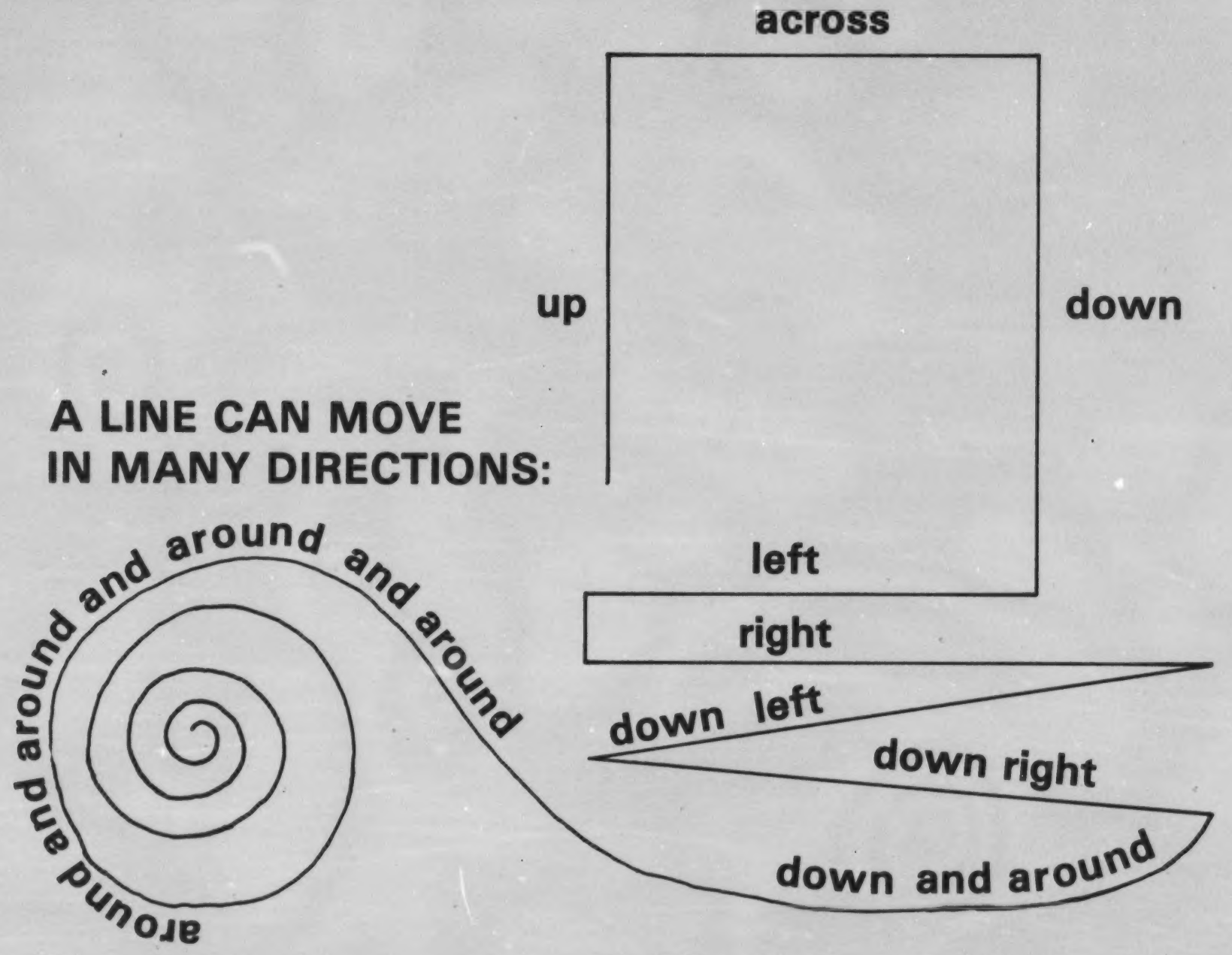
A LINE STANDING ON ITS END
MAY MAKE OUR THOUGHTS
AND EYES MOVE UPWARD



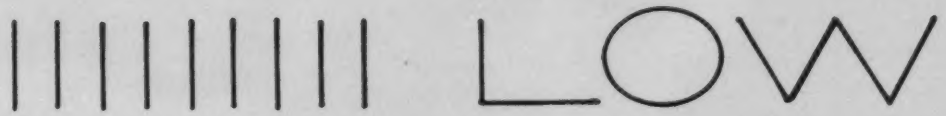


A LINE CAN MOVE IN MANY DIRECTIONS:

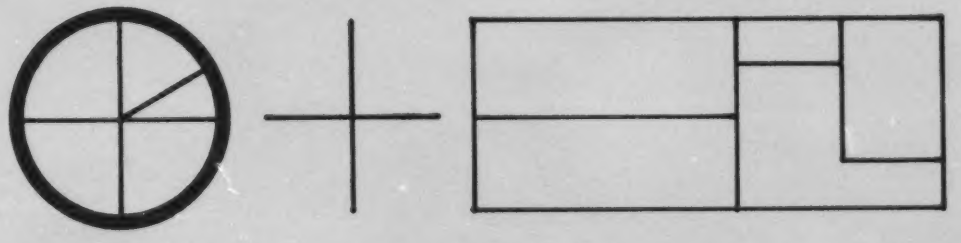
LINES CAN STAND
ALL IN A ROW

SOME CAN BE HIGH

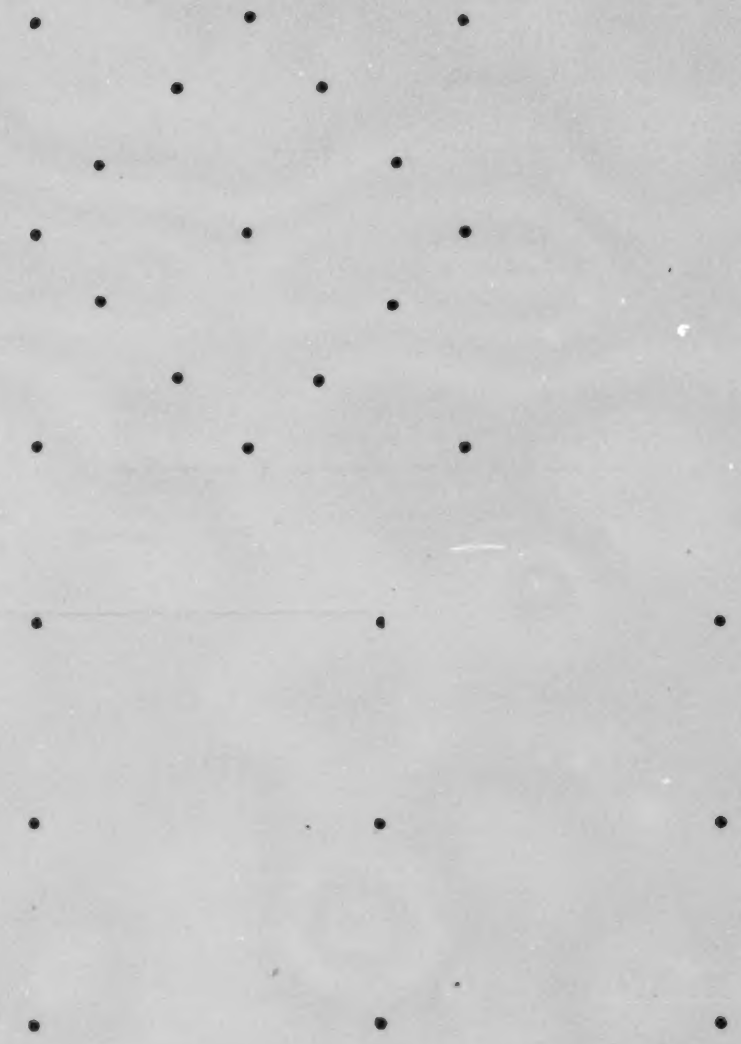
SOME CAN BE LOW

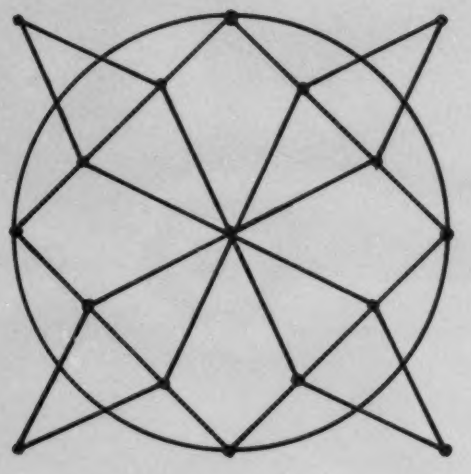


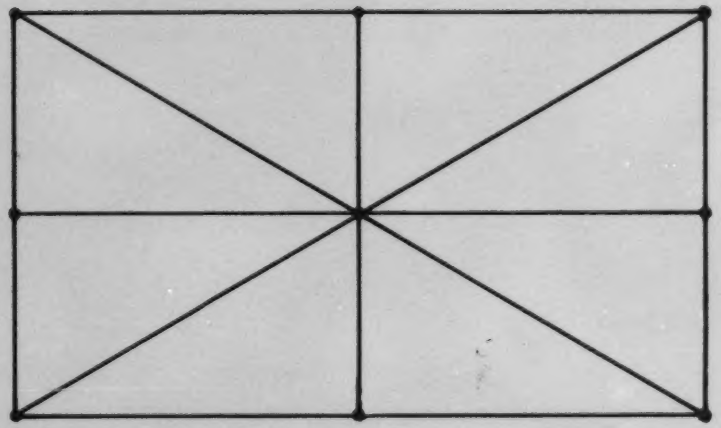
LINES CAN DIVIDE
AND SEPARATE

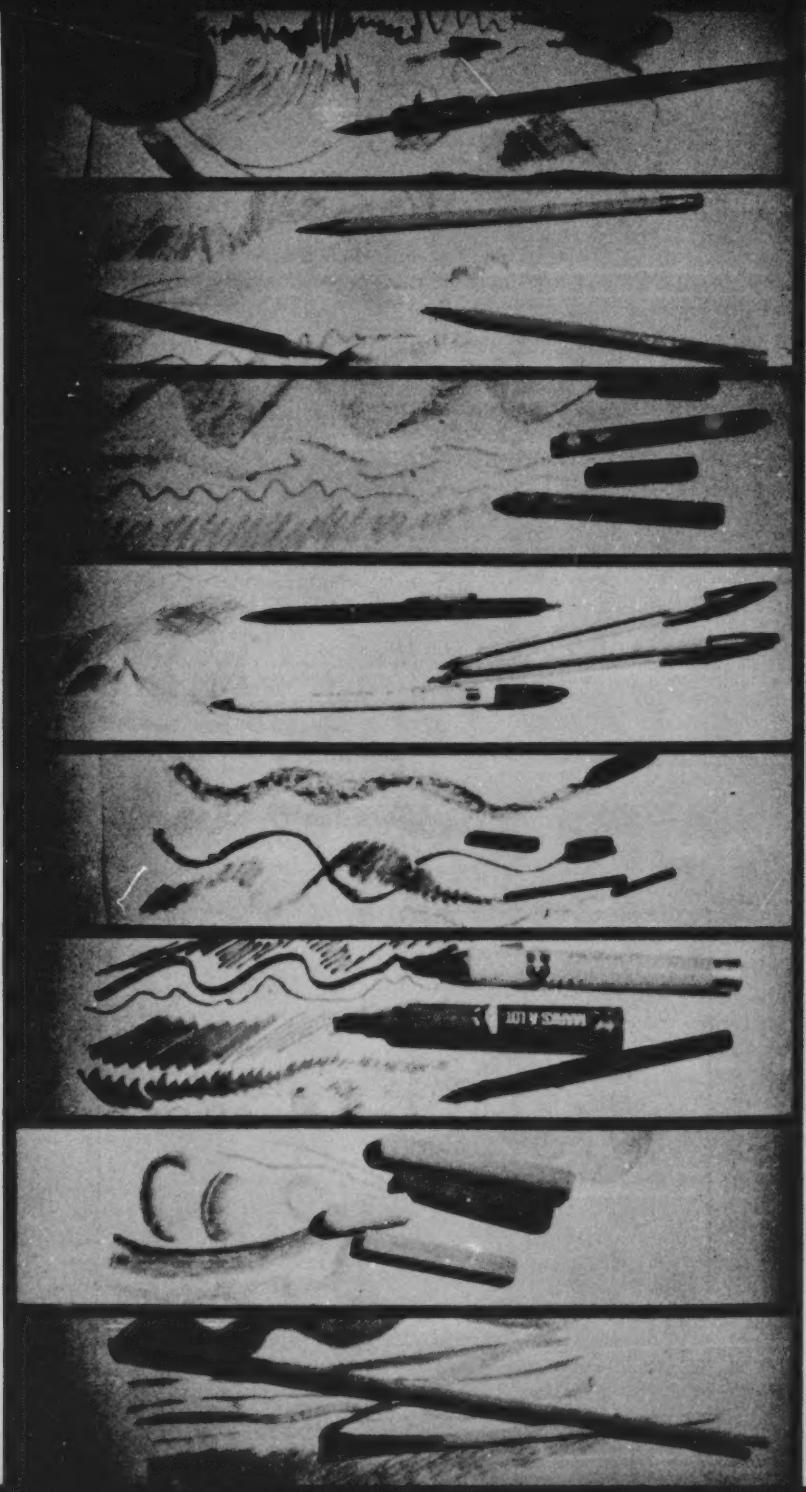


LINES CAN JOIN AND BRING TOGETHER









HERE

are some of the lines made by these media.

These media can be used to make other lines.

What is a medium?

DIFFERENT MEDIA CAN BE USED TO MAKE DIFFERENT KINDS OF LINES

OTHER MEDIA TO USE FOR MAKING LINES:

handle of a brush
matchstick
twig
popsicle stick
feather
leaf
soda straw
card board
sponge
fork
lipstick
candle
eraser
cloth
eye dropper
bones

Can you add to this list?

_____
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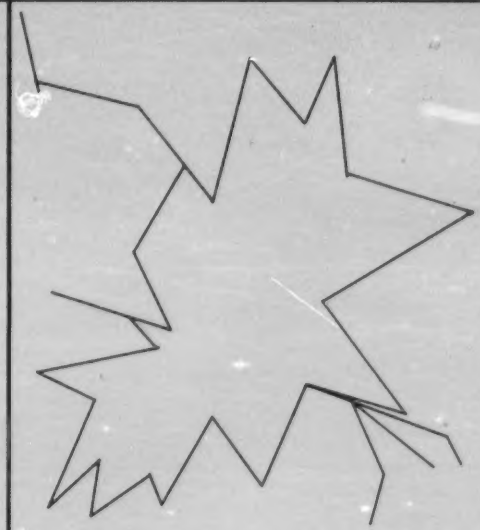
DIFFERENT KINDS OF LINES CAN



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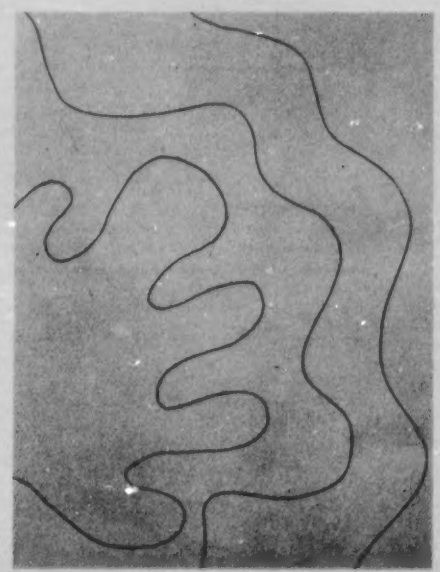

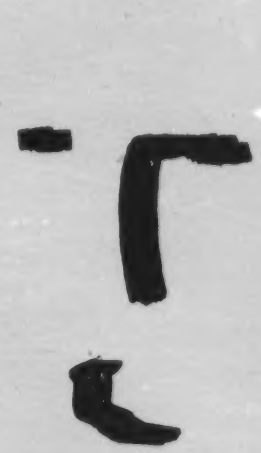

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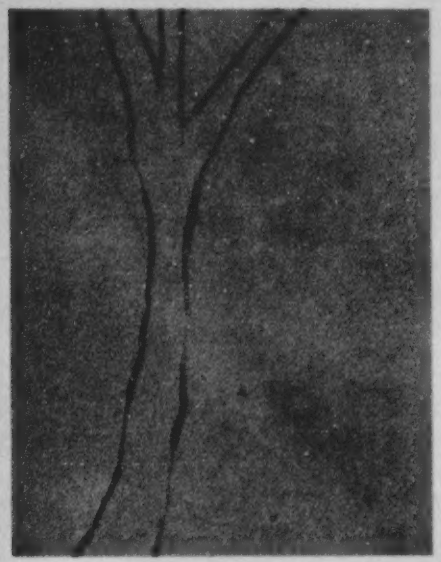
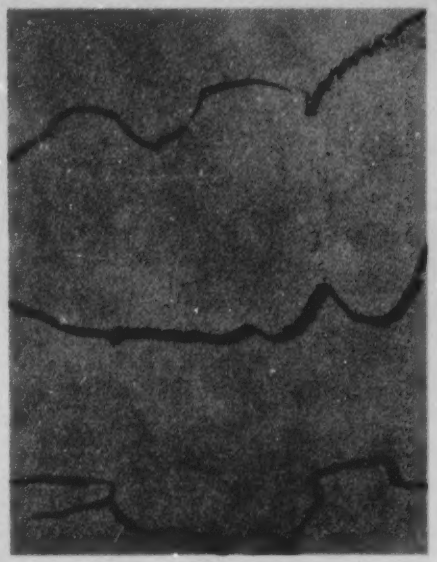
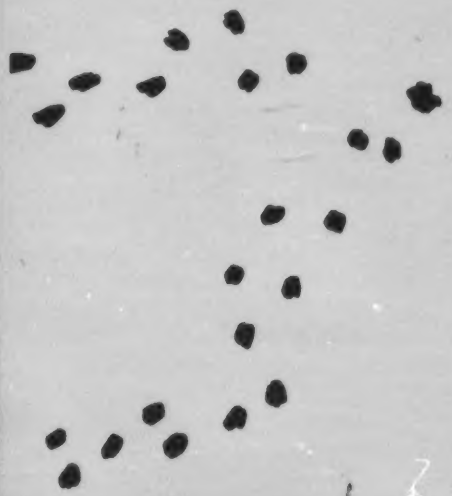
MAKE US THINK OF DIFFERENT THINGS







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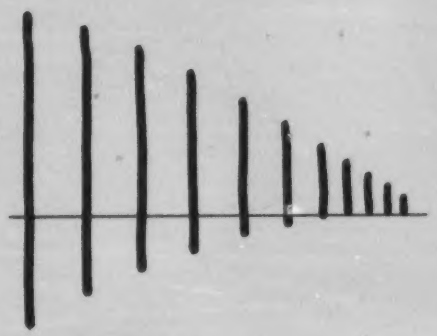
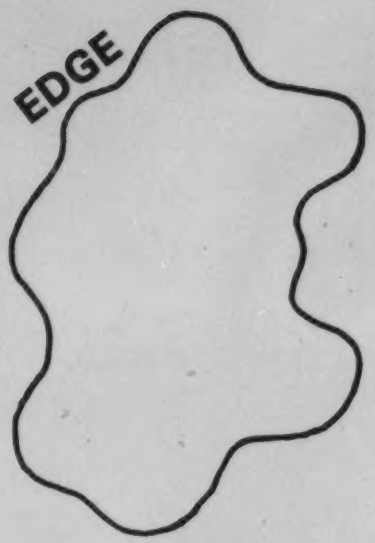
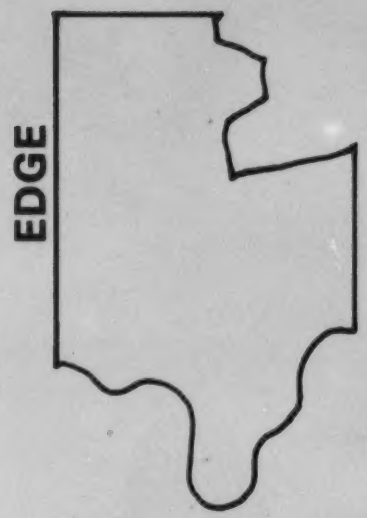


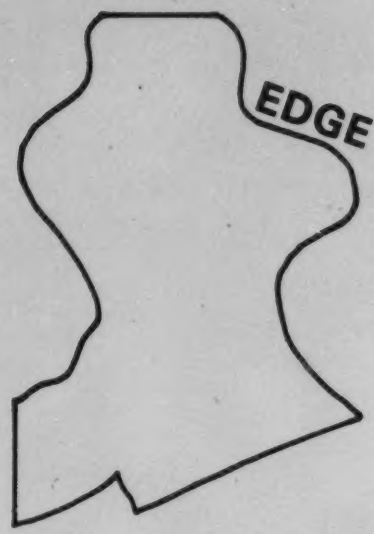
55 29.

DID YOU KNOW

LINES CAN BE USED TO MAKE THE EDGES OF SHAPES

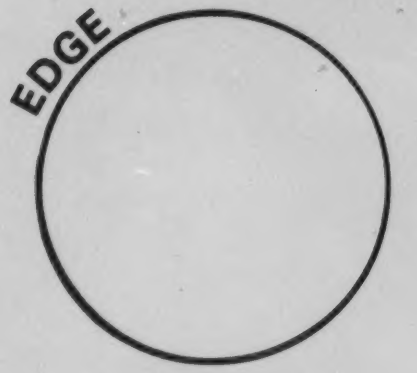


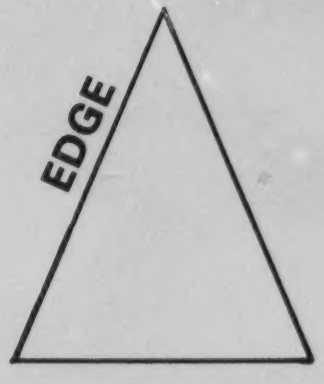


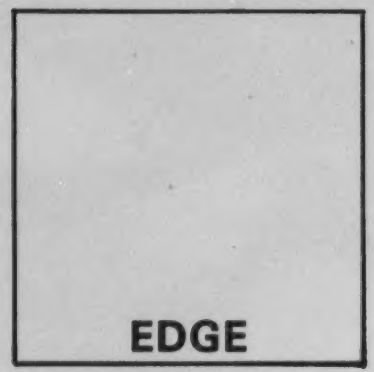


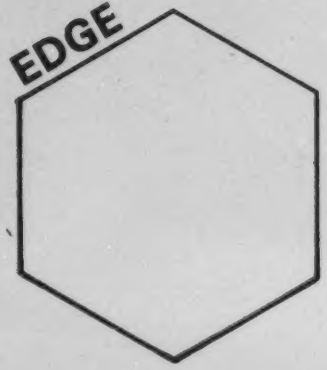
HERE ARE SOME SHAPES

The edges of the shapes are made of lines.



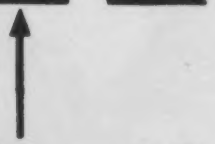






ANOTHER NAME FOR A LINE THAT MAKES AN EDGE IS

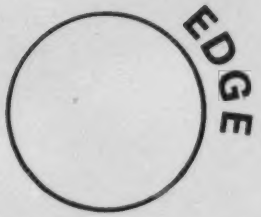
CONTOUR



This edge of R is a contour

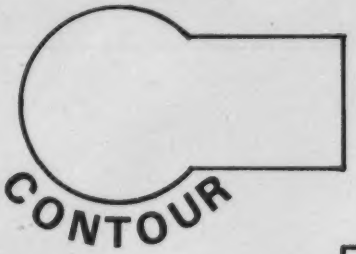
CONTOURS ARE EDGES

Lines can be edges

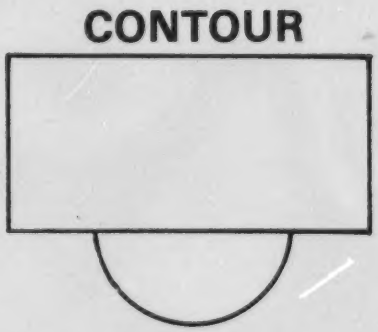


Edges made of lines are called contours

Contours outline shapes

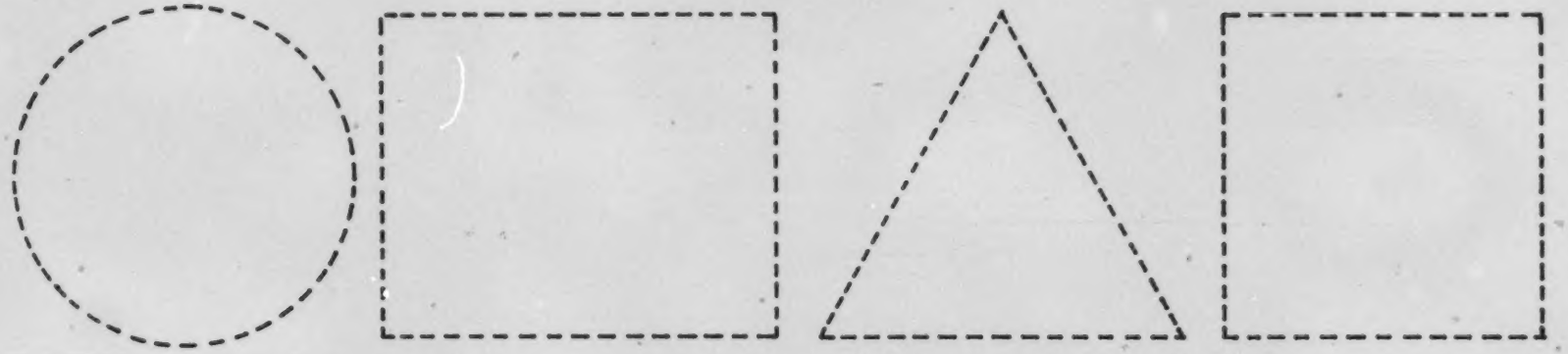


Contours separate shapes



This contour separates the square shape from the round shape

SOMETIMES LINES DO NOT JOIN TOGETHER BUT STILL MAKE SHAPES



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WHEN LINES ARE CLOSE TOGETHER
BUT DO NOT TOUCH
OUR MINDS WILL JOIN THE LINES

IF

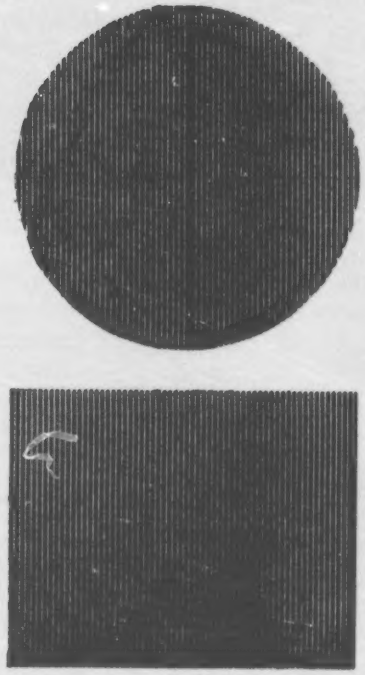
THE LINES ARE CLOSE ENOUGH TO EACH OTHER

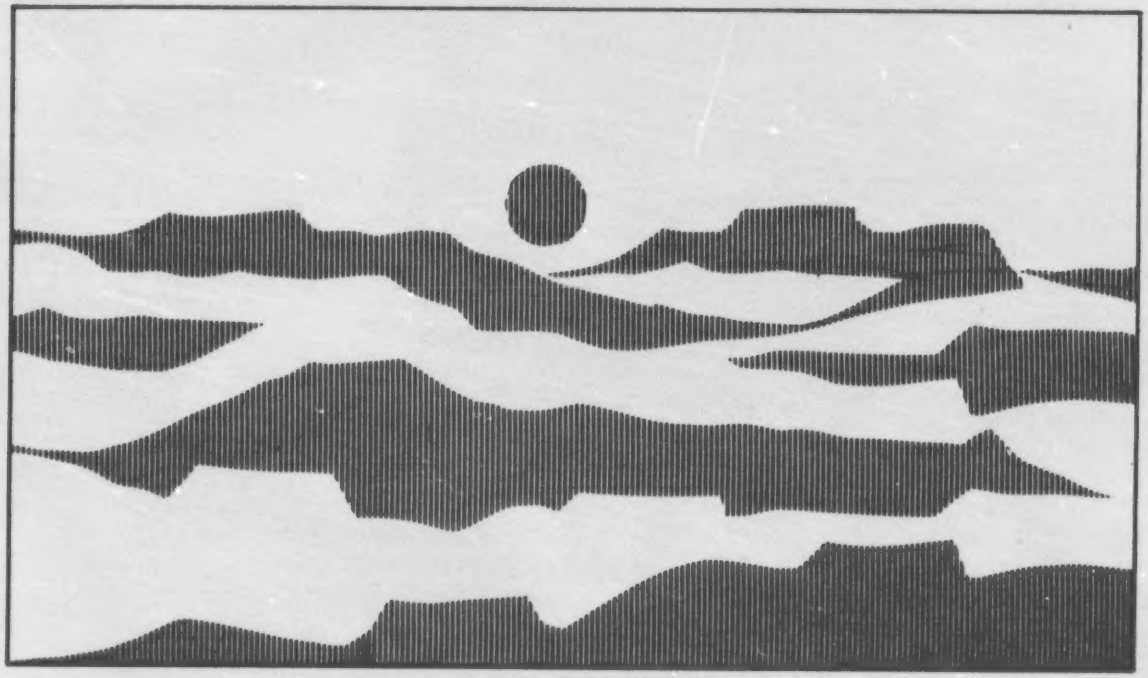
SA

 67

DID YOU KNOW

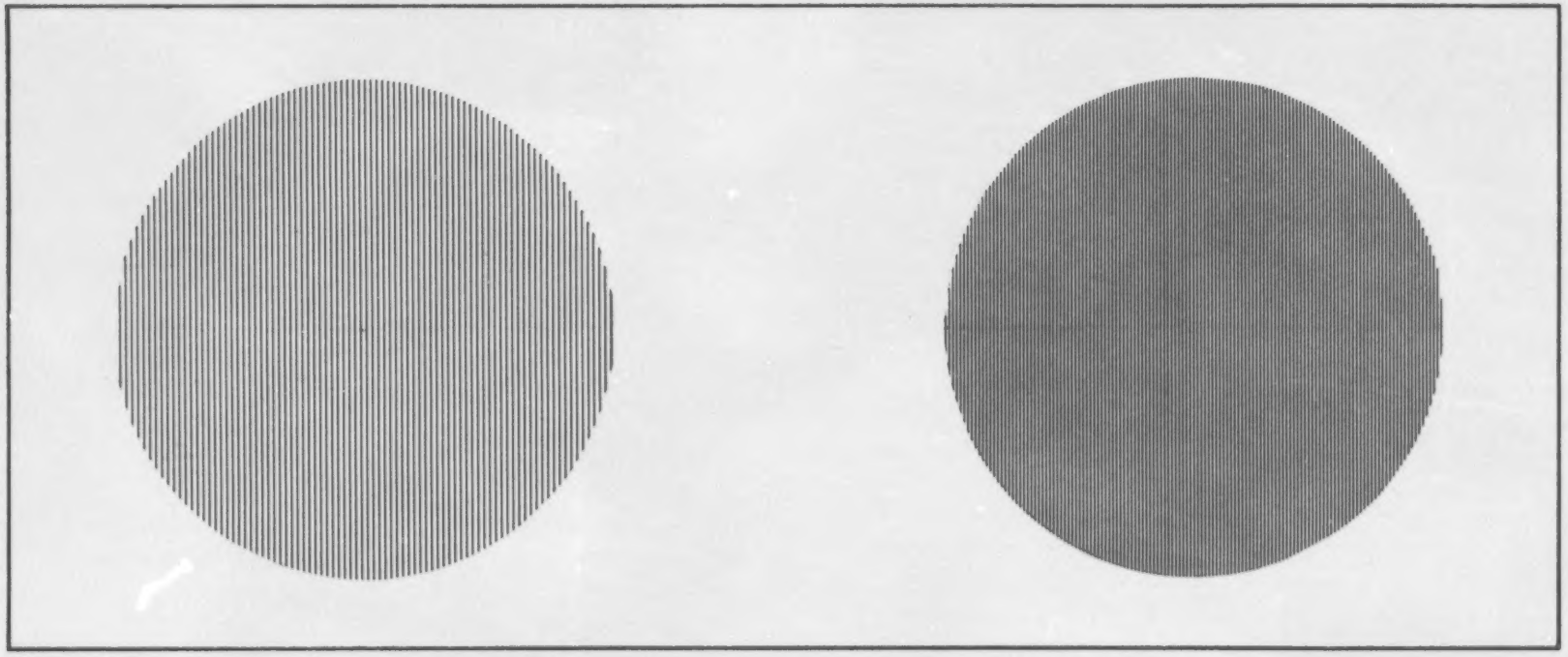
Lines can be used in other ways to make shapes. By placing lines close together shapes can be made. These shapes are made by placing lines close together.





SOMETIMES A SHAPE CAN BE MADE LIGHTER BY PLACING THE LINES FURTHER APART

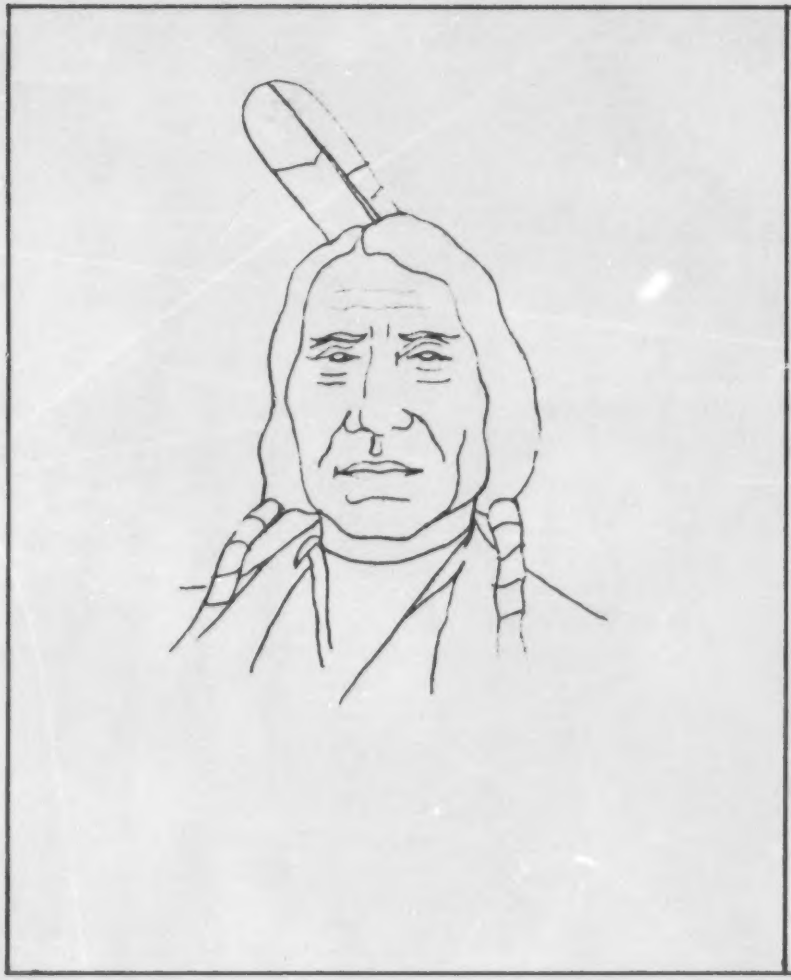
A SHAPE CAN BE MADE DARKER BY PLACING THE LINES CLOSER TOGETHER

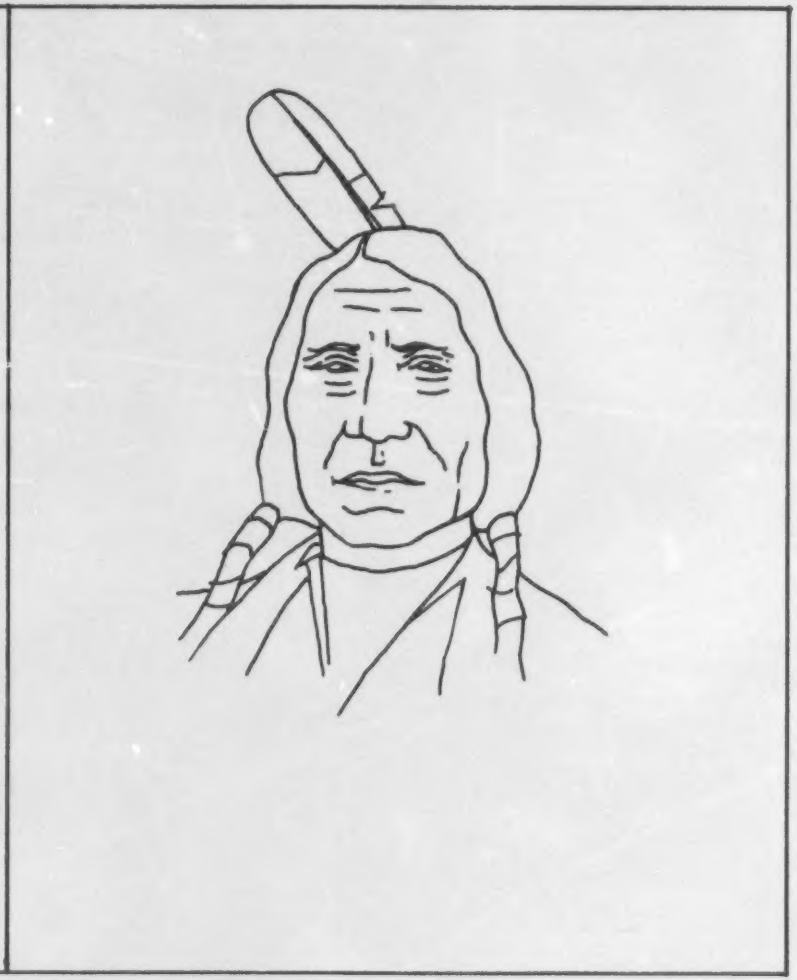


70

71

LINES CAN BE LIGHT OR DARK





72

73

VALUE

means how light or how dark something is.

The value of a line or many lines means the lightness or darkness of that line or those lines.

A SHAPE CAN BE AN IMAGE

AN IMAGE IS MARKS THAT LOOK LIKE SOMETHING

To represent means:
to stand for.
This image stands for
a man's head.

AN IMAGE IS MARKS THAT LOOK LIKE SOMETHING

MANY KINDS OF IMAGES ARE MADE FROM CONTOURS

78

79

This is a contour drawing like those done long ago by Lakota artists. It is a drawing of a man. It shows how a man drew an image of himself.

This image is the way a long ago Lakota wrote his name.

Such kinds of drawings that represent people, places or things are called:

PICTOGRAPHS

This man's name is Spotted Elk.

SOME IMAGES ARE SYMBOLS

82

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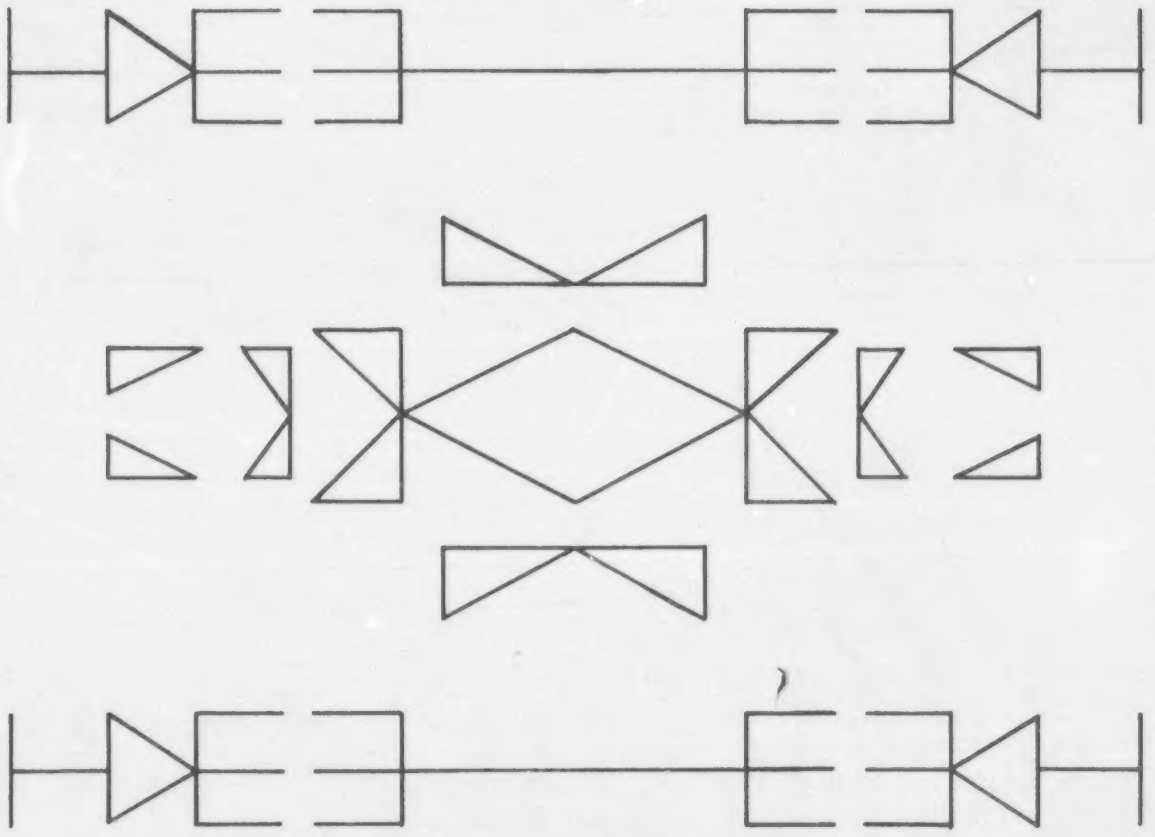
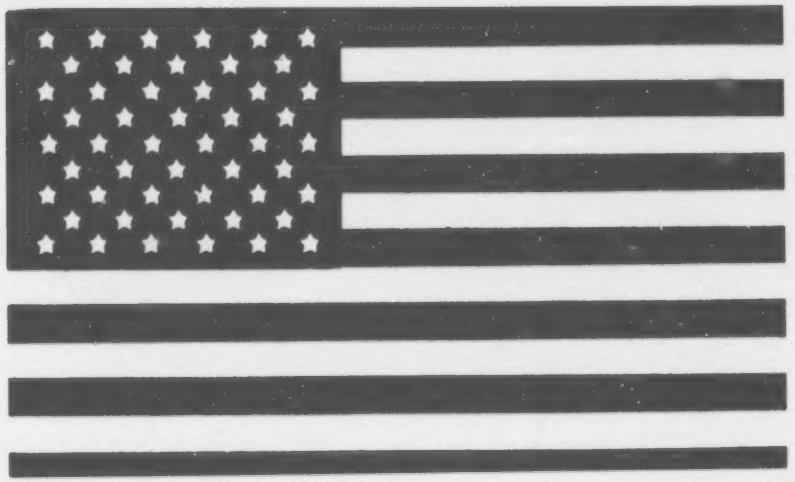
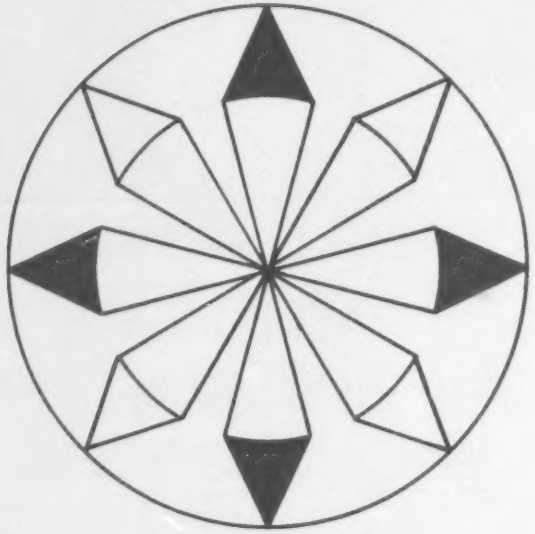
A SYMBOL IS SOMETHING THAT REPRESENTS SOMETHING

SOME SYMBOLS DO NOT LOOK LIKE THE THINGS THEY REPRESENT



A SYMBOL MAY SOMETIMES REPRESENT SOMETHING THAT CANNOT BE SEEN





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87

SOME IMAGES ARE SYMBOLS

88

89

THIS IMAGE IS A SYMBOL THAT LOOKS LIKE THE THING IT REPRESENTS

This photograph is not a little girl. It is an image of a little girl who lives at Kyle, South Dakota.

Whenever this little girl's relatives or friends see this symbol of her, they think of her.

THIS IMAGE IS A SYMBOL THAT ALMOST LOOKS LIKE THE THING IT REPRESENTS

A DRAWING CAN BE A SYMBOL

This drawing is not a little girl. It is an image of a little girl. It shows us that she has curley hair and is wearing a skirt. It also shows us that she has no nose and her body, arms and legs are very skinny.

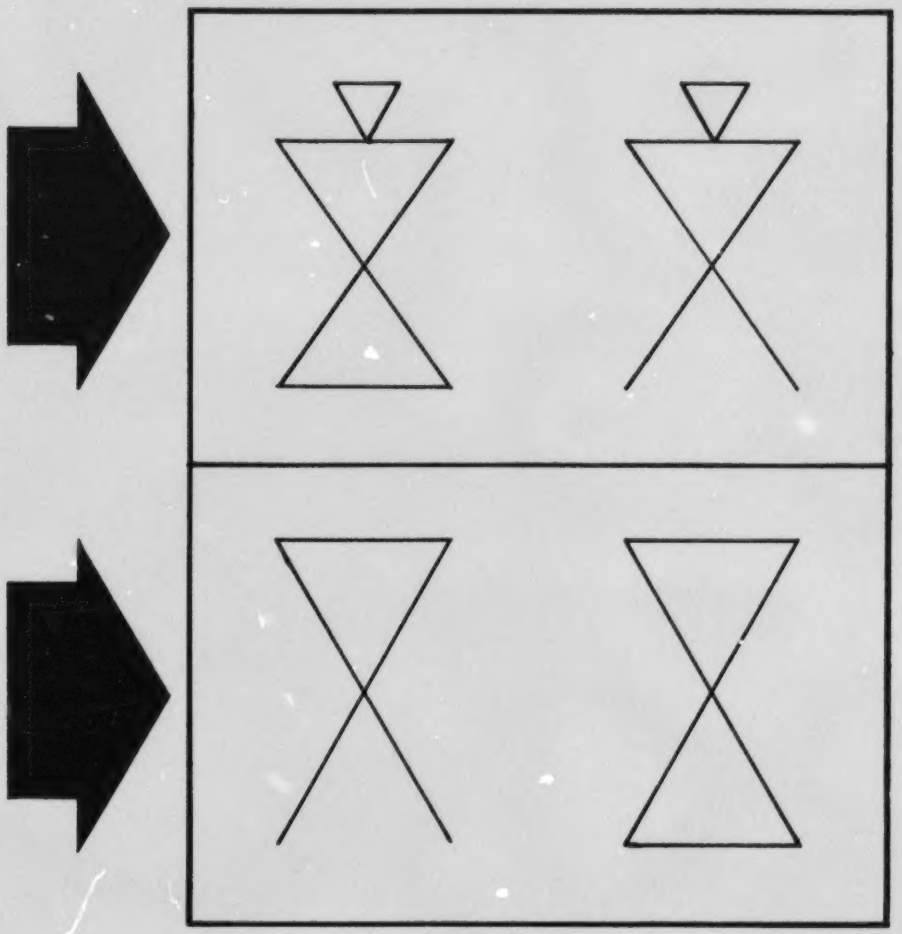
SOME LINES BECOME SYMBOLS THAT HARDLY LOOK LIKE THE THINGS THEY REPRESENT

Which of these symbols do you suppose could be a girl? Which of these symbols do you suppose could be a boy?

WHY?

Which of these is a boy? Which is the girl?

WHY?



A WORD IS A SYMBOL THAT DOES NOT LOOK LIKE THE THING IT REPRESENTS

These words are not a little girl. They are symbols that mean little girl, any little girl. Whenever any of us read these words we think of a little girl, any little girl.

We use lines in many ways to make images and symbols. Many different kinds of images and symbols can be made by using lines in many different ways.

The more we know about lines, the better we can tell our thoughts to others. We can tell about ourselves, others and the world in which we live.

BILINGUAL EDUCATION PROJECT
LONEMAN DAY SCHOOL
OGLALA, SOUTH DAKOTA 57764

The main reason for knowing about lines is so we can use them as tools to share our thoughts with others.

We use lines to make letters.

We use letters to make words.

We use words to represent our thoughts.

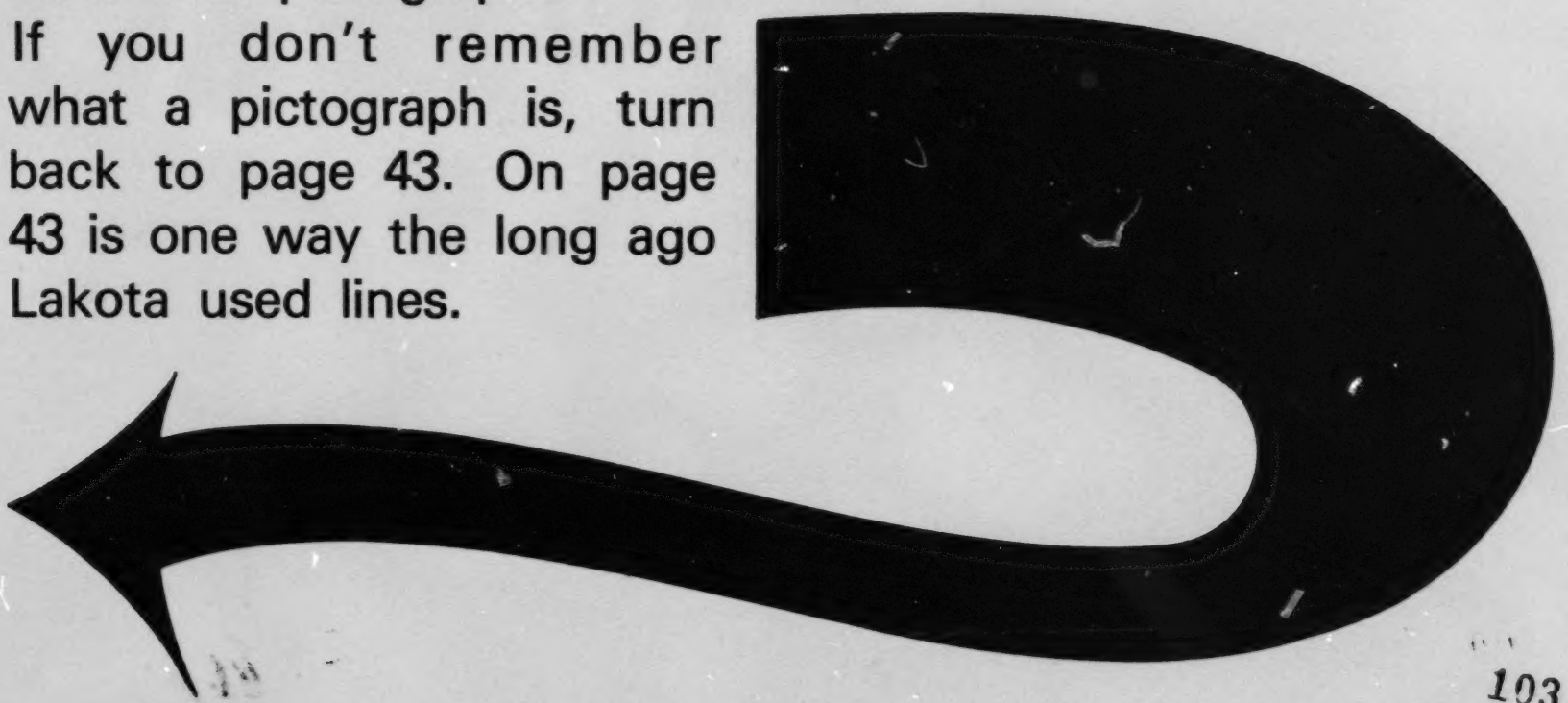
When we send a note to someone we send them words that represent our thoughts.

Another way to share our thoughts is to use lines to make images and pictographic symbols of our thoughts.

DID YOU KNOW

That long ago our people had a kind of writing. Instead of using words they used little pictographs.

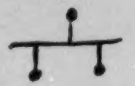
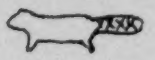
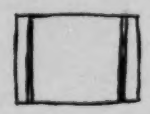
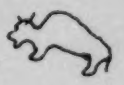
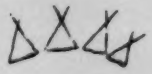
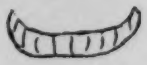
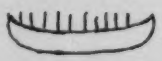
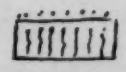
If you don't remember what a pictograph is, turn back to page 43. On page 43 is one way the long ago Lakota used lines.

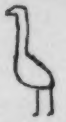
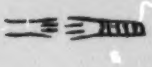
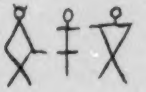
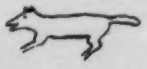
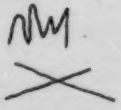
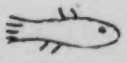


ON THE FOLLOWING PAGES ARE MANY PICTOGRAPHS AND THEIR MEANINGS

The following pages are taken from the Dover book *Indian Sign Language* Written by William Tomkins.
A copy of Tomkin's book is available in the master set of resources accompanying these materials. The entire book is a suggested reading for a more complete understanding of sign and pictographic language.

These pictographs were collected by a man named William Tomkins. He grew up and lived near the Cheyenne Eagle Butte and Fort Thompson Reservations from 1884 to 1894. Since then he spent many years studying sign and pictographic language of the Sioux and other tribes.

American	Antelope	Arrows	 Bad	Bear alive	Bear dead
Bear sad heart	Bear glad heart	 Beaver	Beaver in his house	Beaver tail	Big voice
Bird tracks	Black deer	 Blanket	Headless bodies	Bow and arrow	Boy
Brothers	Buffalo	 White Buffalo	 Indian camp	 Canoe	 Canoe and warriors
Cheyenne	Cloud	 Cold and snow	Come or call for	Plenty corn	Whooping Cough

Big crow	White crow	Calumet Dance	Council	 Crane	Lakota or Sioux
 Lakotas and Cheyennes Make Peace	Day	Death	Deer tracks	Deer, Moose	 Direction
Discovery	 Dog	Duck	Eagle	Eagle tail	Eat
Encampment	Evening	Famine	Fear	Fear	Fire
 Campfire	 Fish	Peace flag	Grave flag	Plenty food	Fort

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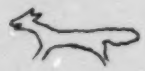
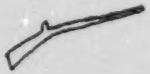
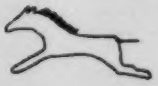
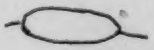
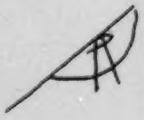
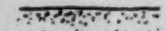
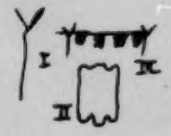
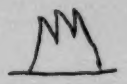
 Fox	Black fox	Froze to death	Girl	Goods	Goose
Grasp	 Gun	White hawk	Heart	Hard	Hear
Hit	Horse	Spotted horse	Horse tracks	Hungry	Stole horses
 Fast horse	Ropes horses	Hunt	Island	Knife	 Lake
Wild horse	 Lariat	Leggings	Life	Lightning	Long hair

Lynx	Man on horseback	Man holding gun	Man	Man	Tall whiteman
Wise man	Man grieves	Man holding bow	Man disabled	Mandan	Measles
Many, cache, heap	Medicine man	Medicine man	Medicine man	Medicine tipi	 Medicine lodge
 Plenty meat	Moon (night sun)	Morning, sunrise	Moose	 Mountain	Negation
Night	Night	Three nights	Noon	Omaha Indian	Old

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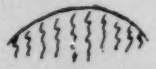
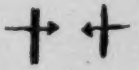
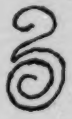
Making peace	Peace pipe	Pipe	Pipe	Thunder pipe	Medicinal plants
Porcupine	Power	Prisoners	Jack rabbit	 Rain and cloudy	Ran
Rattle snake	Rest	River	 River fight	River flood	Road
See	Sea	Shell	Mountain Goat	 Sick	Sky
Small pox	Snake	Deep snow	Deep snow	Sociability	Soldier

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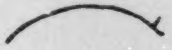
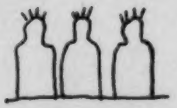
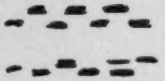
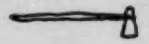
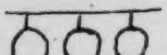
Spotted face	Spirit	Spirits above	Bad spirit medicine	Great Spirit Everywhere	Speaks
Storm and windy	It struck	Starvation	Stars	Sunrise	 Sunset
Sun	Sun	Swallow	Talk	Talk together	Tipi (man reached)
Tipi	Thirty	Thunder bird	Tree	 Same tribe	 Tracks
Trade	Treaty	 Tomahawk	Top man	 Three years	Wading birds

62.

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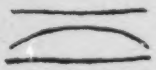
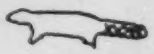
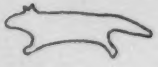
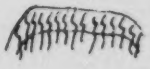
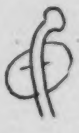
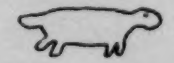
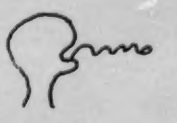
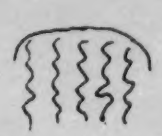
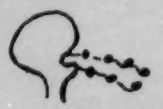
Walked past	War bonnet	Raising war party	War	War	Water carrier
Calling for rain	 Weather clear	Weather stormy	Whirlwind	Whiteman's horse	 White beaver
White hawk	White man	Whooping cough	Wind	 Wolf	Woman
Woman	 Winter	Cactus	Canyon	Christian	Corn
Dead	 Drum and stick	Drumstick	Earth lodge	Geese	Grass

Stone hammer	I did it	Hidden, obsure	House	I or me	Inspired
Meteor	Moon (new hung)	Moon (reached half)	Moon (full)	Mouse	Old
 Otter	Prayer	Prisoner	Moon & sun shining, bright	 Singing	 Snow
Strong	Rising sun	Supplication	 Intense talk	Thunder bird	Travois
Old tree	Turkey	Turtle	Walk	War	Woods

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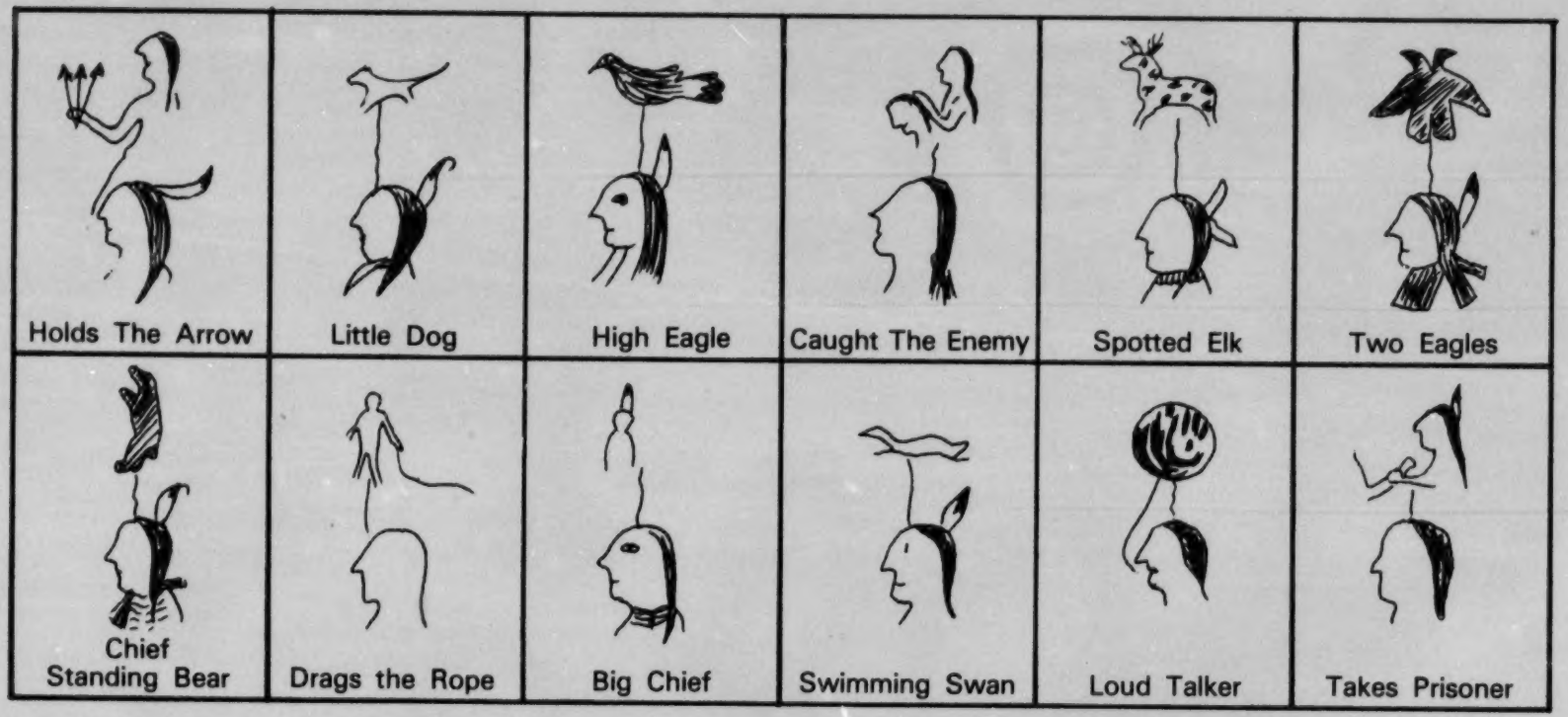
SNOW MOON January	HUNGER MOON February	CROW MOON March	GRASS MOON April	PLANTING MOON May	ROSE MOON June
HEAT MOON July	THUNDER MOON August	HUNTING MOON September	FALLING LEAF MOON October	BEAVER MOON November	LONG NIGHT MOON December

The twelve pictographs above are the ways long ago Lakota wrote the twelve months of the year. The above pictographs are not the same for every band of Lakota. Some groups had different names and therefor different pictographs for the months or moons of the year.



THE TWELVE PICTOGRAPHS ABOVE ARE THE WAYS LONG AGO LAKOTA WROTE THEIR NAMES

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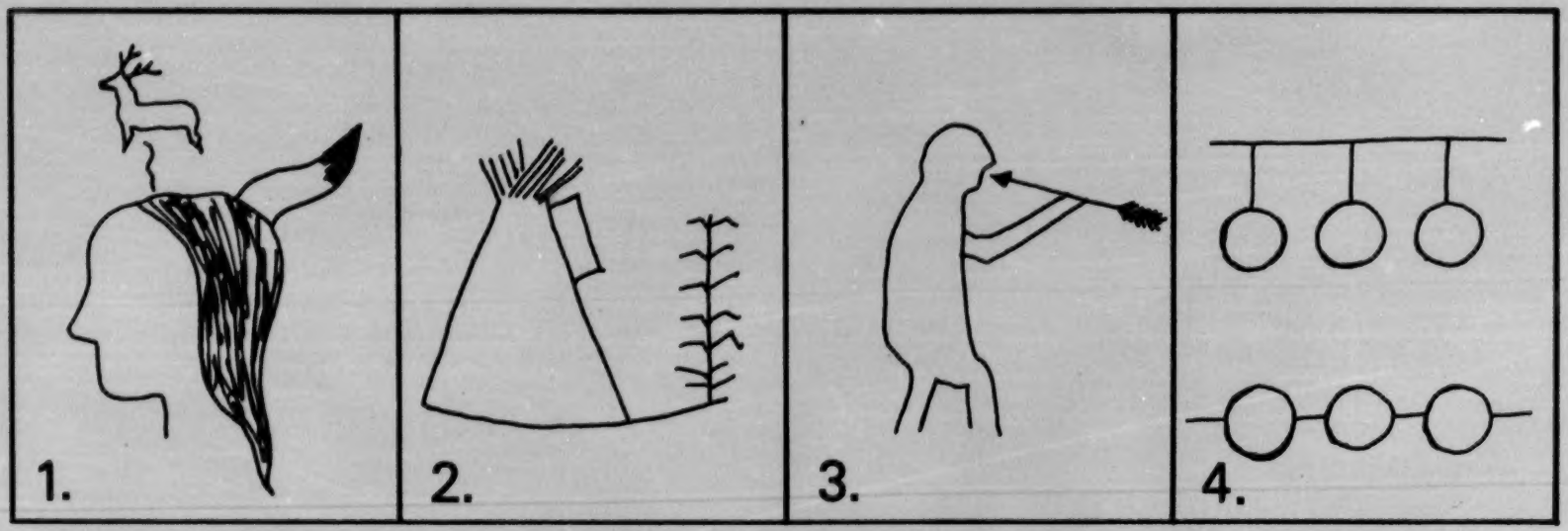
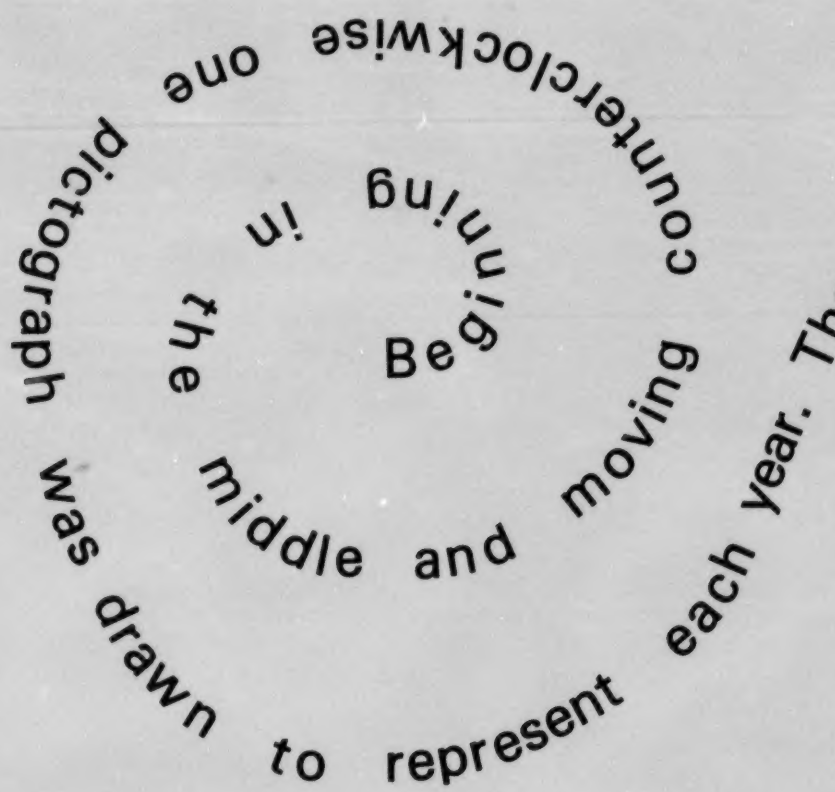


1. Little Elk — size is indicated by the relative proportion.
2. Food was scarce and they had to live on acorns. Cloud Shield's winter for year 1787.
3. "Your own tongue kill you." Bitter words denoted by an arrow pointed towards himself.
4. Two ways of expressing time. A circle represents one year, each device represents 3 years.

Stories told in pictographs were usually painted on tanned hides. Some of these paintings were histories. They were records of important events that happened to a group of people over many years.

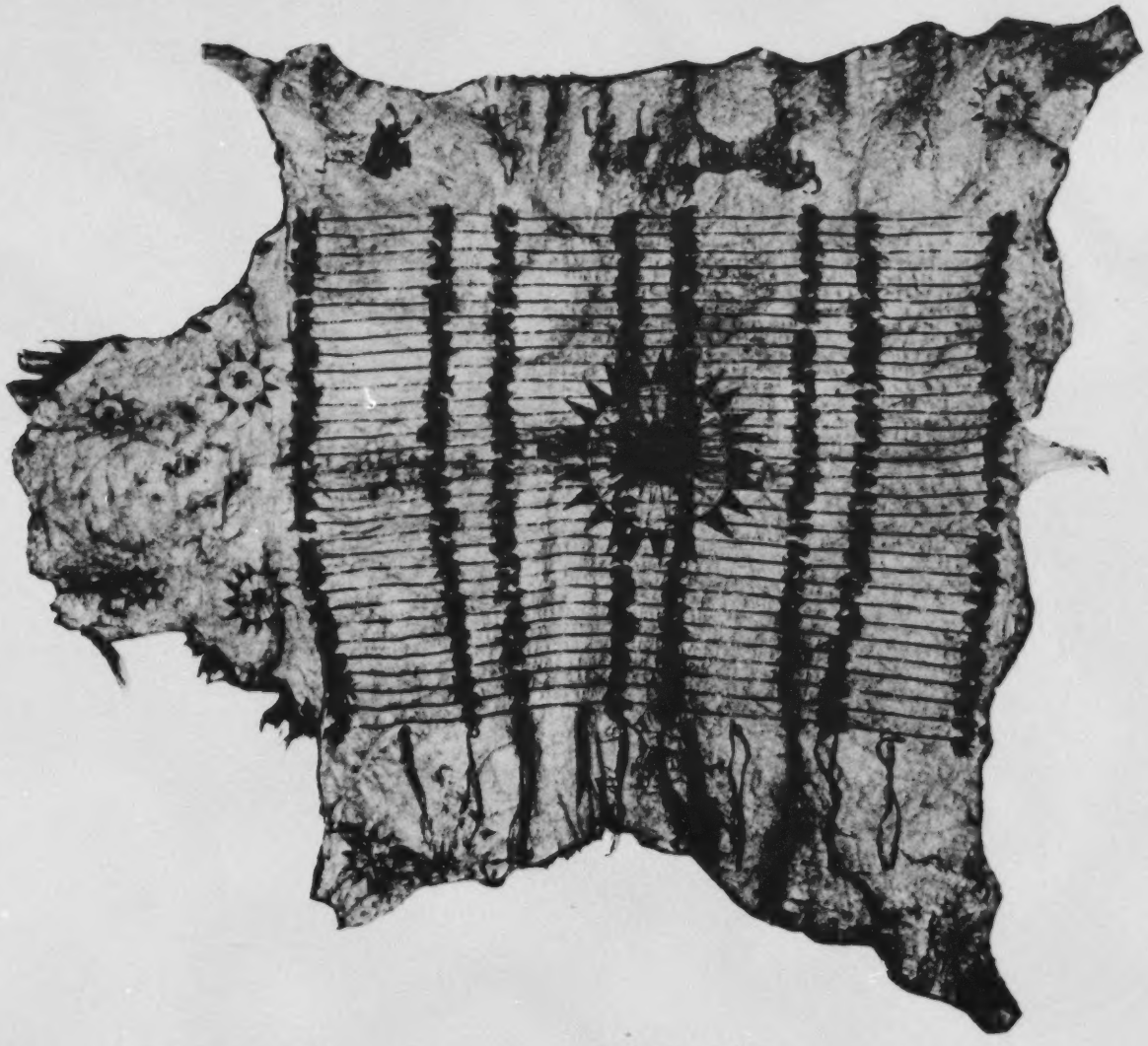


The pictograph represented the most important thing that happened to the people that year. After the most important event was agreed upon by the elderly leaders, a good artist was chosen to paint the new pictograph.

Sometimes the short story of each pictograph from the beginning was told. When this was finished the newest story was told while the artist painted the new symbol for it. Sometimes sacred songs were sung while he painted. These things were done to help all the people remember what happened during the past year and long ago.

During the winter time when people stayed inside at night old men retold the long stories of the pictographs. The pictographs helped them remember these stories. In these ways our people remembered and taught their children. This was how young people like you learned the history of their family, relatives and band.

THESE ARE PHOTOGRAPHS OF VERY OLD HIDE



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Photograph: U.S. Department of Interior, Indian Arts and Crafts Board, Sioux Indian Museum and Crafts Center

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PAINTINGS DONE IN THE OLD PICTOGRAPH STYLE

The pictographs from the robe on the opposite page are reproduced here. What do you think they tell?

Sometimes old pictograph hides tell only one story. Here is an example of such a story. Follow around the circle of pictographs on the next page as you read what each represents below.

1 Two brothers, one of them a chief,
2 by the name of Spotted Elk
3 and White Beaver, together with their tribe
4 experienced a severe winter of deep snow
5 and stormy weather,
6 and three members of the same tribe
7 froze to death.
8 They suffered a famine
9 and their wives
10 were very hungry
11 and their little girl,
12 two years old,
13 had the whooping cough.
14 They sent for the Medicine Man
15 but he did no good and the little girl died.
16 Everybody grieved greatly.
17 Then the top man of the tribe had a conference with the wise man of the village
18 who told them
19 that the sun would soon come out,
20 the weather would get warm,
21 the rivers would run
22 and the buffalo would come near to their camp
23 and they would have plenty of food.
24 What he said came true, and in three
25 days
26 the lookout on the hill signaled that he had discovered
27 the buffalo.
28 They secured a large quantity of meat which they cured on the drying poles
29 and were quite happy,
30 but they did not forget to place a flag of sorrow
31 on the little girl's grave.

The above story and pictographic information found on pages 56 to 67 and on page 73 are from the book, *Indian Sign Language* by William Tomkins, a 1969 Dover publication by Dover Publications, New York City, New York.

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A PICTURE IS AN IMAGE OF:

people
animals
plants
places
or things

PICTURES CAN BE MADE BY:

drawing
painting
or photography

A PICTURE IS A VERY CLEAR IMAGE
THAT GIVES US
A VERY CLEAR IDEA OF SOMETHING

Another word for *very clear* is *vivid.*

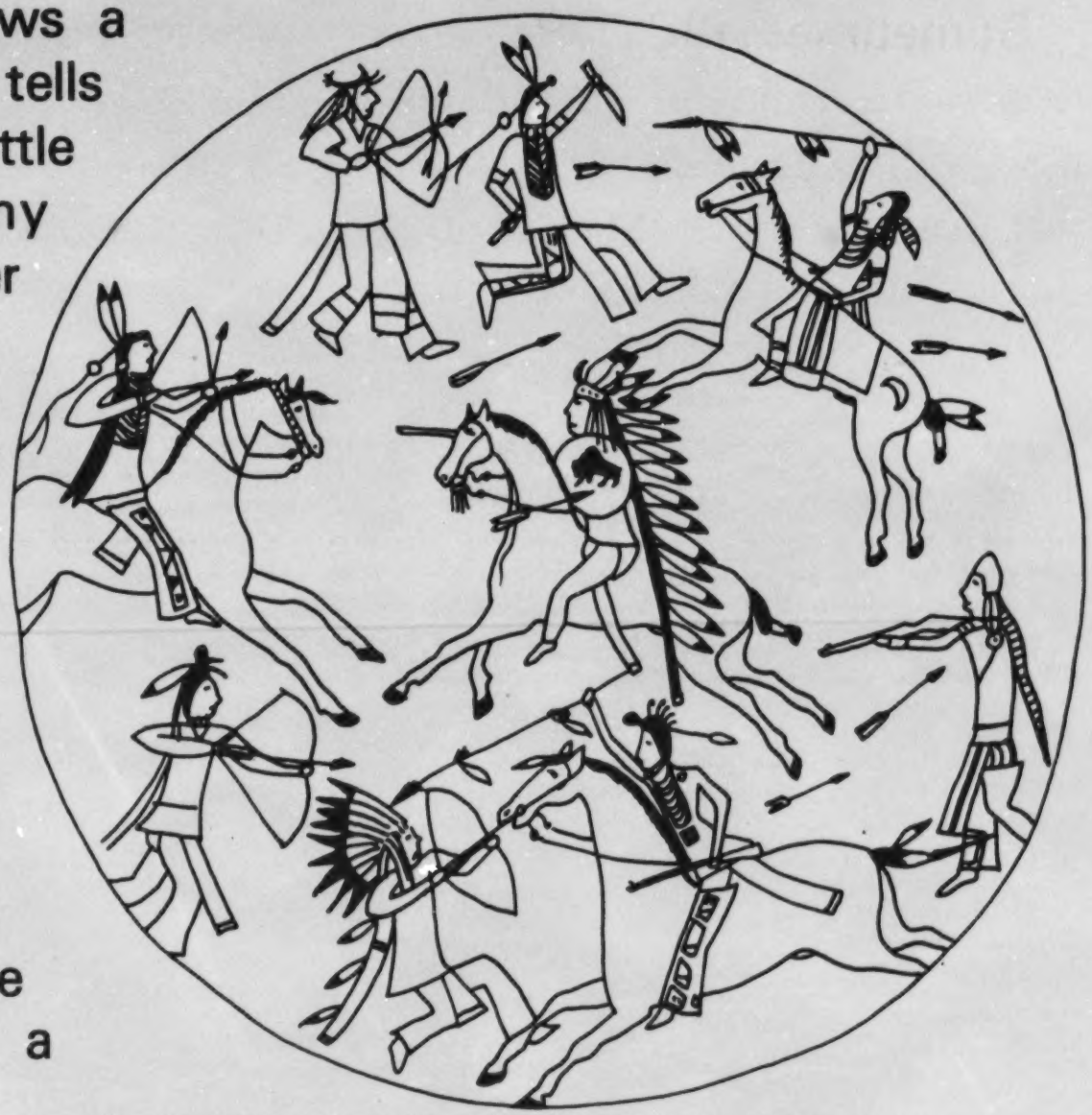
Sometimes PICTURE stories were painted on robes, tipi liners, shields and warrior's shirts. These were not done in a circle like a winter count skin painting. These were made much the same way as some paintings are made today.

HERE ARE SOME EXAMPLES

This page shows a man's shield. It tells a story of a battle with the enemy who were other Indians.

The more real looking a line drawing becomes, the less it is a pictograph and the more it becomes a *picture.*

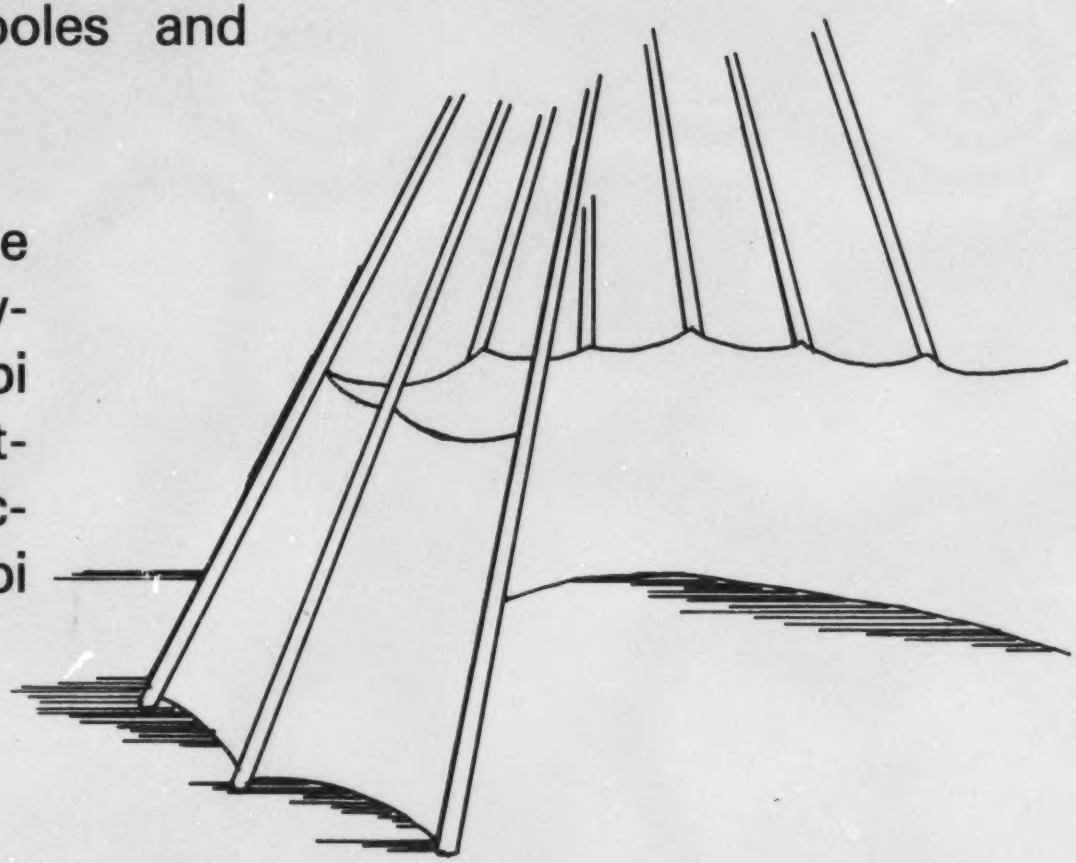
A *picture* is a clear image that gives us a *vivid* idea.



Battle scene between Sioux and Blackfeet(?). Feathers on lances indicate coups. Painted leather shield covering. Sioux (Plains). 19th century.

A tipi liner was a long piece of tanned hide or cloth hung around the inside wall of the tipi. It was tied to the tipi poles and was a way of insulating (making warmer) and decorating the inside of the tipi.

The women made decorations and sewed them on the tipi liner. The men painted pictures or pictographs on the tipi liner.



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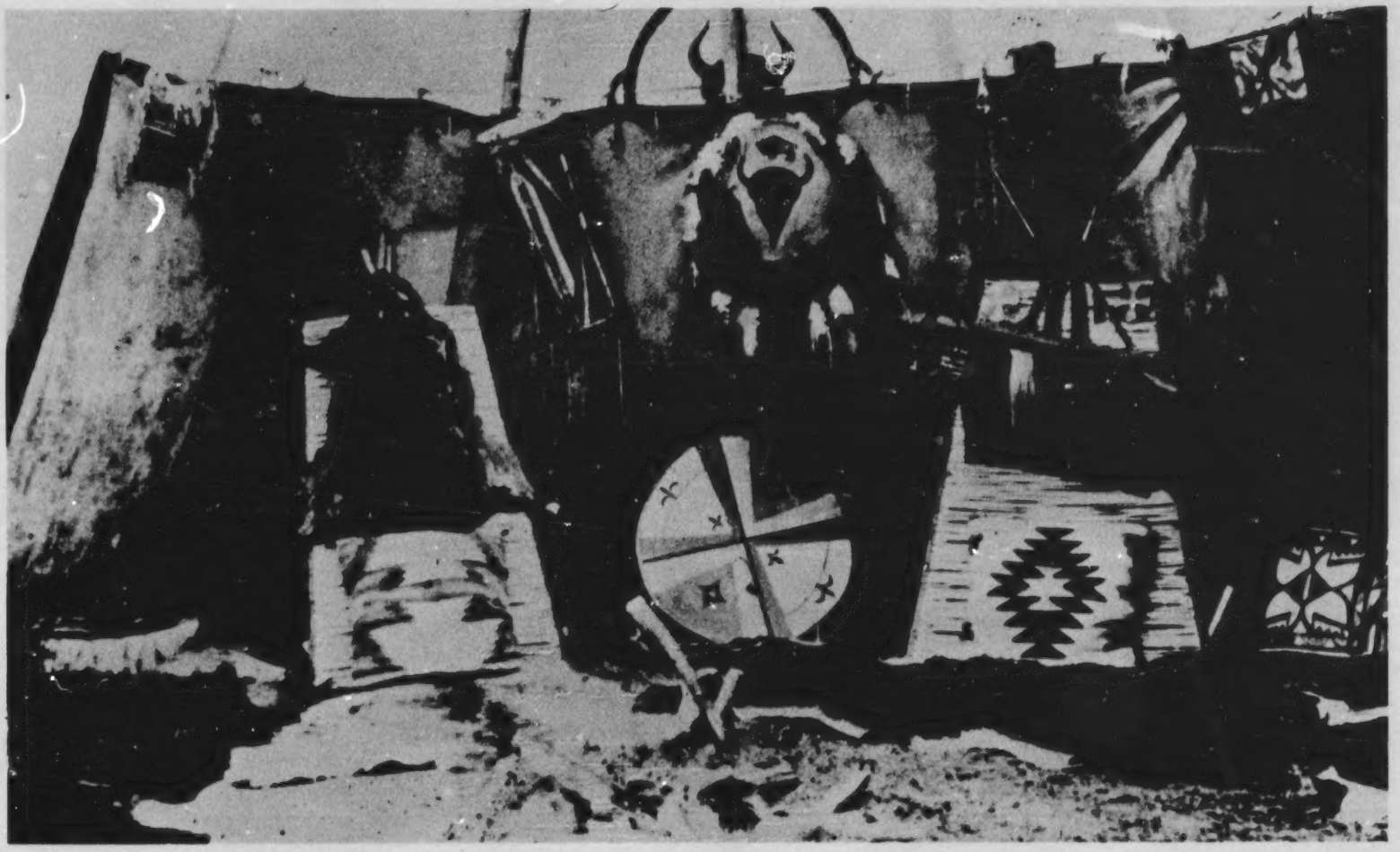
THIS IS A PICTURE OF PART OF A TIPI LINER



Photograph: W. S. Campbell Collection
Western History Collections
University of Oklahoma Library

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A robe was a tanned hide and was worn as a shawl or body covering when the weather was cool. Some robes had the hair left on when they were tanned. Some had the hair removed.

These robes were often good surfaces on which men and women practiced their skills of painting pictures and designs.

During cool weather the hair side of the robe was worn on the inside. The painting then showed on the outside.

When the weather was warm the painted side was worn on the inside.

On the page to the right is a photograph of a painted robe.

Painted Hide by Herman Red Elk

Photograph: U.S. Department of Interior, Indian Arts and Crafts Board, Sioux Indian Museum and Crafts Center

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A warrior's shirt is pictured at the left. These shirts were sometimes decorated with painted pictures. Such shirts were owned and worn by men who had won many honors for bravery.

Some of these men belonged to clubs or societies of men with similar honors. These groups of men owned certain kinds of clothing and other items decorated to show they were members of that group. Such items were worn and carried by the leaders of these societies during special occasions. A special occasion was when members were to appear in public, conduct or participate in a ceremony.

DID YOU KNOW

That long ago Lakota artists used dried bones from the hump of the buffalo for paint brushes.

On the next page are pictures of some kinds of bone brushes.

What is a medium?

Colored earth and juices from plants and berries were mixed with glue made from a beaver's tail or hide scrapings. These mixtures were used for paint.

Brighter pigments were obtained from white traders at an early time and gradually replaced the natural pigments.

A pigment is a color or substance that has much color in it and is used to make dyes and paints.

As the lives of our people changed, they could no longer have and use the things from the old way of life.

The Lakota people began painting on cloth and in notebooks of paper. Some men drew many pictures in these books. The pictures were made in the same style as the hide paintings. They were drawn or painted with lead and colored pencils, watercolor paints or crayons.

On the page to the right are photographs of old style paintings done on paper.

Skirmish between Sioux and two Arikaras. Lines on Arikara bodies indicate discharge of gun.
Identity of mounted Sioux indicated as Running Antelope, below horse.
Sioux (Plains). 19th century.

You have seen how a line begins with a medium.

You have seen how shapes can be made with lines.

You have seen how our long ago relatives used lines.

You have seen how our long ago relatives began to use newer media to make lines into pictures.

Today you know of many kinds of media which can be used to make lines into pictures.

You know something old and something new. You are learning about our people and about yourself.

We no longer live as the long ago Lakota did.

We no longer use the same things they did except at special times. A special time is when we have dances or ceremonies and we wear our costumes.

We no longer decorate our homes with tipi liners and painted robes and containers.

Our ideas about art have changed very much also. Long ago the Lakota people had many good ideas about how to make their homes, clothing and tools beautiful. Many of these ideas and ways to make the old things have been forgotten and changed.

These changes did not happen overnight. The people had been gradually accepting and adopting the tools and materials of the new way of life. They had been doing this for many years and were familiar with many things obtained from traders and trading posts at the forts. Such things as cloth, iron kettles, knives,

beads, hatchets, and guns had been used for a long time along with many of the older things.

As our people were forced to settle on the reservation and the land was allotted, they moved on to their own pieces of land. They gradually became separated from the once close village life. Periodic trips by foot, by horse and by wagon were then made to the agency where monthly rations were collected. These trips were

also very special because one could visit and exchange news with friends and relatives he had not seen for a long time. Later they traveled to trading posts and stores in the districts where utensils, groceries, tools, cloth and beads could be bought.

Since our people now lived in one place for a long time and could no longer depend on hunting for a living, they quit using many of the old materials. Many of the older kinds of

materials were from animals killed in the hunt. Our people learned to use more of the new materials and to substitute some of the new for the old.

When a new way of doing something turns out to be better than the old way, people will quit using the old way. The old way is then no longer done and sometimes forgotten. This means that one's thinking is changed and he is more willing to change the next time he sees or tries something new that is easier or does a job better than an old way. The white man had many new things to offer the Lakota. The Lakota willingly accepted those things and ways that they thought were better. Some things and ways they did not like and had to be forced to change; many times they had to do certain things or starve to death.

Another cause of changes were the schools that were built by the churches and

government. These schools had white people for teachers and were to teach the Lakota children the whiteman's way of life. Many Lakota people did not want their children to go to these schools. The parents, however, would be punished by being sent to jail if they did not send their children to these schools. They finally gave in, but many times children would run away. Rather than see their own children punished and hurt, the parents would return

them to the school. Sometimes an Indian policeman caught and returned run-aways. Upon their return they were sometimes whipped and punished. At these schools children like yourself were taught to speak English and to read and write but only about those things in the books. The books were only about the whiteman's way of life and the way he saw the world.

Some of those children were our grandpas, grandmas, and great grandpar-

Photograph: Smithsonian Institute, National Anthropological Archives, Bureau of American Ethnology Collection

1793.

ents who are 70, 80, and 90 years old today. Even though they were punished at school and prevented from living, talking and believing like old Lakota people they remembered and still did and believed in the old ways.

As time passed their children and grandchildren were sent to the same schools. These schools still taught children that the old Lakota ways were bad and that only the whiteman's ways were good. They were taught to forget and leave the old ways behind no matter how many good things their Lakota family and relatives taught them.

By this time some parents had changed enough to believe in the whiteman's ways and beliefs. These parents began teaching their children these ways. This is why many Lakota people today do not speak Lakota. Some of the parents and most of the schools had forbidden the children to even speak the

Lakota language.

As each generation was born and went to school more and more of the old ways were forgotten and more and more of the white-man's ways and language were learned.

One of the good things that gradually began to disappear was the art of the people. This is a sad thing because it was the handsome painting and fine bead and quill work that made the homes of the older Lakota beautiful and

well designed places to live.

People did not stop and completely quit making the older kinds of art. Decorated clothing or costumes became treasured possessions. Much time and effort was spent in making such pieces for special occasions that required the wearing of one's best clothes. The Lakota considered traditional outfits as their best clothes. It was these few beautiful belongings that were carefully made, repaired and worn with dignity and pride

which reminded everyone how beautiful the old way was. Such clothing was made in the old way and was only worn on occasions that celebrated ideas and ceremonies from the old way of life.

These are the things we see at dances and celebrations today. These are the kinds of art our people still make today. Our ideas about how a costume should look have changed very slowly which shows that people do appreciate

and want to keep the beauty of some of our old ways.

Long ago people cared very much about the beauty of their homes and how the things in it appeared. They spent many hours, days and months making these things beautiful with paint, quill work and beads. They were very careful about keeping their tipis clean or someone might criticize them.

Our homes today are different from the old style

tipi. Ways of decorating our homes seem not to be important any more. We now live in houses patterned after whitemen's houses. We use different kinds of materials to do our daily tasks. We make our living in many different ways than the old Lakota. We no longer use the old style materials to make our homes beautiful. *This does not mean we cannot make our homes beautiful places in which to live and be.*

One of the many purposes of art is to make the places we spend most of our lives beautiful so we will feel good while we live there.

The more we learn about art the more we will learn about ourselves and why we need beauty in our lives. The more we learn about ourselves the better we can understand what to do to make ourselves happy.

You have already learned much about art. The first part of this book is about lines. Lines are one of the most exciting things to use in making art. You have also learned about some of the old ways the Lakota people used lines. You have learned some of the ways the Lakota people have changed and how this changed their art.

Today a person can make many kinds of art and use many kinds of materials or media. Remember, one of the purposes of art is to make our homes and our lives beautiful. The long ago Lakota people knew this and it is still a good thing to believe today, even if we don't live in tipis.

CULTURAL ARTS CURRICULUM DEVELOPMENT CENTER

Manderson, South Dakota 57756

The logo of the Cultural Arts Curriculum Development Center depicts three pictographic figures representing two children and an adult, the teacher and the students in the center of the hoop or circle. The symbol thus depicts unity and solidarity of the people through education of, by and for the Lakota people.

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